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EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

[Continued from p. 148.]

The extracts from Mr. Champion's journal inserted in the last number left him just before his arrival at the capital of Dingaan, on his first journey from Port Natal to the country of that prince; at which point the extracts to be inserted here commence.

Approach to Dingaan's Capital—Description of Dingaan.

January 14, 1836. This evening our messenger arrived from the king. He was very particular in rehearsing all that he had met with since he had left us. From a mountain he saw us crossing the Umhlatus. He hastened on, saw the king at the time of cow-milking in the morning. This is quite an era in the affairs of the day, about eight o'clock. He told the king that we were three men, all equal, that our names were Ugaloti, (Grout,) Tadamvoosi, (Adams,) and Umbaselö; that we were teachers from a country three moons over the great sea. The king asked what was in our wagon, and sent him to bring us on our way. Our messenger and guide are evidently superior men, and respect is shewn us on their account. In these we see some evidences of a sort of superstition: one will eat no bread because baked on the coals; no milk because he is away from home; and nothing that is cooked with hog's fat, because he is one of the king's men.

15. The country still continues woodless. The hills every where seem ver-

dant and fruitful, and the valleys parched and barren. To-day we saw a tree whose appearance at a distance made us think we were in a tropical country. It was a species of fern, apparently growing on a trunk a foot in diameter, and eight feet high, with a top spreading out like an umbrella. Its native name is umpanga.

We stopped to rest at mid-day at the kraal of an old man who wished for some of the white man's medicine. This is the first application of this nature. But, poor man, he has not long to live. His disease is not easily reached by human remedies. We crossed a river where is a fall of fifteen or twenty feet, the first thing of the kind we have seen. The bed of the stream was sandstone. As to rocks, we have noticed but very few. Rude blocks of granite are scattered about among the hills, and some places where iron ore might perhaps be obtained, we have noticed upon the path. The king's messenger has been very pleasant and communicative to-day, and has learnt of me the English of various things, while I have been his pupil in Zoolah. He is a victim of one of the brass collars with which Dingaan binds the necks of his officers. When once put on, they are not taken off, unless the chief grants a special release. The brass becomes cankered within, and being very tight, keeps the neck continually sore. The heavy bangles on the arms have been known so to injure them as to cause them to rot off. Our men wear not a particle of clothing, unless the dangling appendage round the loins receive that name.

18. At Gungunthlovu, Dingaan's capital. We arrived Saturday, the 16th. Just before reaching this, we had the pleasure of meeting our friend, Mr. N., then on his return. He spoke well of

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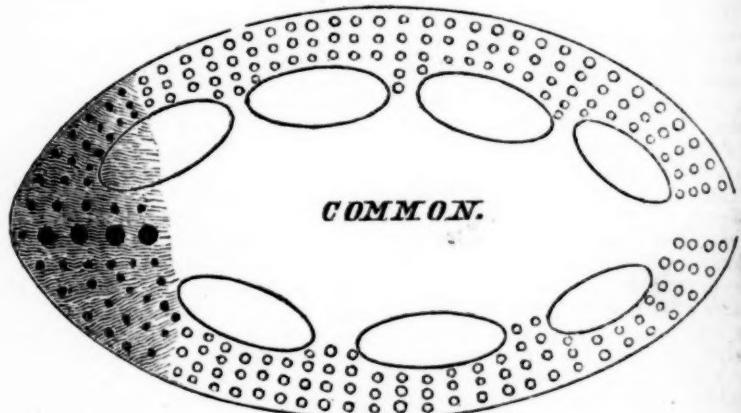
the disposition of the king, and said that he was expecting us that day. Of Mr. N. and those with him we ought to say no less than that they had very kindly prepared our way. As the fruits of his journey, he was accompanied by 150 of the king's soldiers, all quite young men, each with one or two elephant's tusks on his shoulders. Some of them were seven or eight feet long, and a heavy load for two men.

From the rising ground on which we were, we could overlook the extensive valley in which the chief resides. But its perfectly dry and parched appearance did not correspond with our ideas of the wisdom of so great a king in selecting this for his place of abode. But doubtless it is his policy for leading those who are with him to think of nothing but war. With the exception of our being loudly importuned at a large kraal by the king's sisters, as they styled themselves, (several lusty women heavily laden with brass and beads, who paraded themselves before our wagon, and hindered our proceeding till they had obtained something,) nothing special occurred till we reached the lower part of the town. Here we outspanned at some sacred trees covering the grave of the king's

grandfather, and sent our messenger to inform the chief of our arrival. He was busy distributing blankets to his men, and the air was constantly filled with his praises; so that we did not see him, as we very much wished, on that day. However, he sent us a calabash containing perhaps a gallon of sour milk, one or two of sweet milk, and a quantity of flour made from the seed of a plant called pokō, rations which were continued daily during our stay. The calabash was a curious piece of workmanship, cut out with an assagay from a single block; perfectly round, with two rims or handles passing around it, at top and bottom. The milk possessed a richness & of cream, beyond any thing we had tasted. The pokō-meal when boiled with milk is a very pleasant dish. The plant is of about the size and shape of buckwheat, and bears on its head thousands of seeds, which are ground into very fine meal by the women, with their rude mill-stones.

The youth began to crowd around us, but were kept at a distance by the captains, here a numerous body of brass-collared men, it being unlawful for any to have intercourse with strangers till they have first seen the king.

The diagram below presents a ground plat of Dingaan's capital. The small inclosures are the kraals or pens for the cattle. The houses are covered with a thatch made of long grass, and are said to resemble a small hay-stack, being entered by only one small hole two or three feet high. Most of the kraals or villages which the brethren saw on their way have one fence surrounding the houses, as below, and then another within the rows of houses inclosing the whole central area, which is used for the cattle. This, according to the accounts of travelers, is substantially the plan on which the kraals are built in Southern Africa generally.



Gungunthlovu is situated on slightly descending ground by the side of a rocky streamlet, a branch of the great Umvolozi, and to the eye of an Africa

traveler presents a very grand appearance. The place is in shape an oval, and the outward fence, made of straight bushes crossing one another in the shape of an X, must surround quite a number of acres. The houses are large and admirably constructed, in some places six or eight deep, on the inside of this fence and around the inclosed oval space. According to another's account there are 1,000 huts in the whole village. Inside of the huts a certain place is devoted to cattle-kraals; these are also oval in shape, and occupy much ground; but still a large green is left in the centre, for the parading of troops, dances, etc. In the circle of houses, at different distances, stand houses erected on a basement level with the tops of the others, for the sake of preserving the shields from ants and other insects. These shields are all the king's property, and are delivered to each soldier on going out to war. The king's houses, larger and more perfect than any of the others, stand on the eminence, and overlook the whole town. These are separate from the rest and form quite a village. We were struck with the beauty and regularity of this, the chief's residence, as we came in full view of it from a neighboring hill, and were glad to have reached the abode of him to whom our wishes and prayers, for at least twenty-four months, had had regard. We could not but feel that in the pride of his greatness and desire for gain, he might easily despise the servants of him who was meek and lowly, and who came with but a despicable present in their hands, compared with the gifts he had just received. But we came encouraged by the fact that the king's heart is in the hands of the Lord, and that we were conscious of none but good designs towards him and his people.

Reception by the King—His Palace—Domestic Manners and Arts.

The Sabbath passed much more pleasantly than we had anticipated. We wished to devote it to holy rest and prayer, but supposed that duty would call us before the king. He sent for us early. Of course our present must go with us as an introduction. Providence had highly favored us, in that we had been able to secure the services of the only white man in the country who can speak Dingaan's language well, and with whom the chief is well acquainted. Of course we were informed of all the minutiae of introduction and formality, on which

often so much depends. Dingaan was sitting just outside of his cattle-kraal, in a large old fashioned arm-chair, just brought him by Mr. N. He wore a cloak of red plush, with two rows of buttons extending from head to foot in front. A strip of the same was tied round his forehead. This is the place where he sits every morning for the purpose of attending to business. Some fifty or eighty men were sitting in a semicircle on either side of him on the ground. During some minutes after we had approached near him, all was silence. At length the chief sent his compliments to us, and wished to converse. He examined minutely the articles brought; the razor, the umbrella, the pictures, and the lock of a tin trunk given him. A few beads also, a knife, a tea-canister, and some handkerchiefs were among them. He appeared much pleased, and said he should like to see our wagon. This he inspected narrowly. He found a piece of green baize, which he fancied, and we gave it him. We mentioned to him that it was the Sabbath, and that we rested from all secular business. He seemed satisfied, and excused us till tomorrow. In the afternoon he sent a goat for slaughter; and through his means probably the people were kept away from our wagon, so that our day of rest has not been so much interrupted as we feared. A shower of rain also gave us a season of quiet, in which we lifted up our hearts to the God of heaven, that he would have mercy on us; and we trust that in accordance with the promise, "Lo I am with you," he was with us to bless and prosper us.

We had brought with us a small turning-lathe, supposing that it would give the chief a better idea of some things than any explanation of ours. Some rosewood upon the wagon attracted his notice yesterday, and an inquiry of his brought the lathe on the carpet. He must have it with us to-day in his palace, and see its operation in the turning of a snuff-box. He sent for us early to what may be called his hall of audience. This is an apartment somewhat in the shape of a triangle, with curved sides, surrounded by a fence of wattled sticks very ingeniously woven together, and seven or eight feet high. It has three or four gates, each one being surmounted by the sticks passing over the gate-way parallel to each other in the shape of a semicircle, and continued down its side to the ground. The king's house stands in the centre, well-constructed, and very large, perhaps twenty feet high, but after

all, only a Kaffer hut. The king's great chair or throne stands in this room. Beside it there is nothing but a mound of clay on which the king often stands to survey his town and land, no doubt with some of the pride of the Babylonian monarch. The king took us to different parts of his abode. It consists of apartments resembling the first, but usually containing three houses. He led us from one place to another till we were absolutely tired, and thought that if left to ourselves, we should find it difficult to escape out of the labyrinth. In one apartment sixty or seventy of his girls were dancing and singing, and that not without some harmony and precision. And it must be stated that we saw in his palace some 300 girls, of whom a few were apparently in the situation of servants, but the others evidently filled a different sphere. Corpulent beyond all description, their hips and neck loaded with beads of various sorts, and with no clothing on most, except a short coat round the loins, they present, in toto, as they drag their load over the ground, and in this warm weather, an appearance which excites in a stranger both ridicule and disgust.

We crept into one of the houses at the king's request. The dark earthen floor bore a fine polish, and was as smooth as marble. It is smeared every morning, I am informed, with fat. The fire-place in the centre was constructed with much neat taste, and the roof was so wattled on the inside, as to appear like some well-braided basket.

Returning to the lathe, we found it surrounded by a whole host of the royal family, greatly admiring every part and parcel of the instrument. At length the box was finished, greatly to the satisfaction of the owner. But he must try his hand, and to his credit it should be said, he succeeded very well for a beginner. He has an inquisitive mind, and often starts questions which shew him to be superior to the generality of his people. Every part of the lathe underwent the strictest scrutiny, and nothing was left unexplained. But he is very proud and excessively fond of flattery. His subjects approach him in a bending posture, or on the ground. No man comes into his palace without an express permit. His smith, however, was admitted to-day, to view the curious machine. This man is of great service in fastening the rings and bangles upon his captains, and appears to be on very familiar terms with his chief. His language to the king is nothing but adulation, as that of all his

subjects, "Yes, father, O father, mighty chief," being appended to every sentence. He received a present of a six or two from Mr. Grout, whereat his eyes almost started out of his head for joy. At dark we came to our wagon, wondering at the good hand of our God toward us.

19. This afternoon the king sent again for the lathe. Another box was made, and again he tried his skill. But he was dressed out in royal style, i.e. beads of various colors and sizes depending from all his limbs, and various parts of his body; the colors arranged in good taste, and the monkeys' tails dangling about his loins. His dress shaking about the machine was some impediment to his success.

This evening, in the rain and darkness, he sent for our interpreter. The lantern which he took we saw no more. The king sent us word that he wished to keep it, as he found it so much superior to the rush lights which they use. He sent us word also that he could not give us an answer till he had consulted his two chief amadunas, or counsellors, who were now absent. This message gave us some trouble, but the event was good.

20. This morning early the king sent for us. He was sitting in the presence of his people. The doctor's skill was for some time the topic. He asked him if he could heal all diseases, whether he went by any spirit in his art, and whether he could cure a man who was affected with paralysis in an arm and leg. When told that the man might be cured, he told us his own complaint, but said he would wait and see if the paralytic were cured. He wished to see some money; asked us what we thought of his dress yesterday; informed us now and then that the people were praising him; and as we left him, he asked if we could perform feats at leaping, as some white men had once done. He asked us if we could get a bead-maker to live with him. When God's name happened to be mentioned, he asked us how we knew of him, and then childishly turned to something else.

Took a walk around the town. It would occupy half an hour's constant walking. On the upper side we found the smith's shop. His work is wholly in brass. A very hot fire is made from the dried leaves of the aloe. Here the small brass wire is melted down into plates, which again are fluted by sharp hammers on rude anvils of stone, and bent so as to form the broad covering for

the fore arm, given by Dingaan to none but the greatest of his captains. The principal work now going forward here is the making of shields. These are made of large ox-hides, oval in shape, and are given, the black to the boys, the red to the men. In fact, Gungunthlou seems to be little else than a camp of soldiers. The chief is always talking about some warlike expedition, and inspiring them with a desire for plunder and blood. They live, as it were, at the king's table, and not on the fruits of their own labor. No ground is cultivated in the vicinity. The Tyalwa, or common beer of the country, made from Indian corn, or Kaffer corn, fermented in water, is brought to the king daily by twenty or thirty, perhaps more, beer-wagons, as the servants are called, who always pass our wagon with their large calabashes on their heads, singing ever one song. This is both food and drink, and is divided among the people. Sometimes we also have a share in this bounty. The king's beer is too near the strong-beer of other countries for any man to drink much of it. The king has three or four very large dogs, to which he has a great partiality. Some snakes also are favorites, who live unmolested within the fence of the palace. Two very large dead ones, boa constrictors, ten or fifteen feet long, hang on the fence outside, proving that those in the field share a different fate.

21. Again at the king's this morning. He improves in his skill at the lathe, and his fondness for it led him to ask it of us. This we had to refuse. The girls were at work. Some were receiving their calabash of morning's milk—some engaged in fastening the brass about another's neck. The person to be operated upon was lying down with her neck across a block, while the rings were made to meet by pounding with a hammer. Ever afterwards the victim finds it difficult to bend his neck any way.

The king sat in a chair very much like a European one, but carved with an assay out of a single block of wood. He wished us to write an order to Mr. N. for some brass dancing-rods. The subject of our visit was mentioned, and he said that this afternoon he would see about it.

Conference on the Object of the Mission.

22. Hitherto hath the Lord helped us. Well may we raise a stone of remembrance at this stage of our missionary

work. The Lord has disposed the heart of a haughty king to grant us all that in present circumstances we could expect. Thus have the fears of friends and hopes of foes been disappointed. Is not God answering the prayers of his church, and about to give these wide realms to his Son?—The king had appointed yesterday for our conference. But a true African shower prevented. The thunder was very loud, with lightning exceedingly vivid, and the hailstones as large as bullets, and in such profusion as to whiten the ground, pelted our cloth habitation roundly.

Early this morning, the king's messenger came for us. He was sitting in his usual morning seat, with his *amabuto*, or young soldiers in a half-moon, in front of him, at thirty or forty yards distance. He invited us near him, and also the three captains left in the place of the two indunas during their absence. Our business came at once on the carpet, without form or ceremony. Some short account of God's word was given, and our object briefly stated. A Testament was shewn as a part of God's word. He wished to know how many leaves it contained, and was surprised to hear us tell without counting them. He asked to hear some of it read. He then inquired about the creation. A short account of the Savior was given. They all seemed interested. One asked if God was not displeased with their treatment of his Son, and what he did to the people. We were asked if men knew any thing of God before Christ came. One query was, if God was so powerful, why not pray to him to take away all disease and misery?

Dingaan wished to know our relation to the government of our country, and then said, "Here now are my three counsellors in place of the two great men. They must decide for you. I am favorable." The result was, for the counsellors echoed but the voice of their chief, that they fear evils from the introduction of white men into the country, and wish the line of the whites to be beyond the Um Zogelah; that they can hardly believe we can teach the people what we profess, to read and write, but that they wish the experiment to be tried in their country, when we return with our wives. For this purpose we may begin in the district of Thlomintleni, containing several thousands, "And then," said the king, "if you succeed, I will bring the school right into the heart of my dominions; I will learn myself, and set an example to my people."

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We were mutually pleased. In present circumstances we can ask no more. Such is the gross darkness that reigns here, even in the mind of Dingaan, that the work must be gradual. When speaking of God to any of these people, they have usually stared about the heavens in wonder, or listened to our words as an unmeaning story, and perhaps have interrupted us by begging for something that caught their eye.

We left the king, feeling that the Lord was here prospering us so that we might return by the Dove. The three captains called to bid us good-bye, saying that *we knew what that meant*. We gave them a little checked cloth, and they left full of thanks. Soon we called upon the king for the last time. He was eating, and it was given us in very strict charge not to cough, or hem, or spit in his presence. He was in his hut. We were obliged absolutely to crawl in on our hands and knees. The chief was reclining on a mat, his head on a wooden bolster. Strung around his hut, behind his wives, were their bead dresses. The hut was not high within, but very wide, and supported by nine posts. In the centre the dogs were sleeping. We now saw the monarch reclining at his ease in our presence. Very little ceremony was required. He appeared our friend more than at any time previous. While in the house we heard the loud song of his subjects previous to partaking of the king's meat. Several oxen are slaughtered daily by the chief. After a loud song, they all shout "God save the king!" or its equivalent, and enter on the work of mastication.

Dingaan was as inquisitive as usual. He took much notice of a letter written for him to Mr. N. He asked us how we learned to read. He said it ran in his head that he should learn, and should ere long have one of us to teach him. Our interpreter received quite a rebuke for being a white man and not able to read and write. He then wished the names of all his girls who were sitting around the side of his house, and of the dogs which were sleeping in the centre, to be written and to be read by one who had been absent during the writing. He asked when we should return, and gave us beads as specimens of those he wished us to bring. We then must make for him some candle-wicks, that he might supply his lantern and candle-stick during our absence, and then he went out, leaving us the sport of his childish girls till the heat and confinement of the house obliged us also to leave it. We

found him outside near some tallow, which probably his royal skill would soon manufacture into some sort of candles. Here he gave orders for five cattle, in addition to the two we had already received to be brought to us for meat on our journey, and charging the doctor not to forget his medicine, he wished us a good journey, saying that he regarded us as his friends, and wished soon to see us. We left him, feeling that unless we were greatly deceived, the Lord had given us to win the heart of the heathen king.

Departure from Gungunthlovi and Return to Port Natal.

23. Yesterday we set our faces towards Port Natal, but the rain soon obliged us to halt for the night. We find every where the ascents of the mountains not so difficult as when we came; a proof that the country ascends towards the interior. A slight alteration in our course across a river took us three or four miles out of our direct path, and we have not to-day made more than fifteen or sixteen miles. The gullies of the streamlets, washed out by the rain, are often deep and impassable till followed up to their source high among the hills. This was the case this afternoon. We are now at rest for the Sabbath at the kraal of the old man previously mentioned, and the women around us in their skin carouses, supplying us with wood which must come from far, for we see not a bush near.

It has been mutually decided that I should remain at Port Natal, while my brethren return to the colony for our wives and effects, a station of great responsibility, and calling for much grace and wisdom from above. May my Father in heaven bestow it.

24. We spent on the whole a pleasant Sabbath. Our thoughts full oft reverted to the interesting scenes transacting in our beloved country, where the saints, in union sweet, are praising the Redeemer in a land where his name is fully known. But here all is darkness. I have questioned the people about the Author of the universe. But they never raise their thoughts so high. They see that many useful things we have with us must have had a maker, but say that the earth, so adapted to man's use, came into existence alone. The sun climbs to his place, the rain falls of itself, and the thunder resounds in the heavens, they know not how. They were a little interested to hear me answer my own questions, but the merest trifles would

call both eye and ear away from the great theme of man's redemption. No man feels himself lost or in need of a Savior. None has aught to do with a state after death, for they say, "When we die, we go to the ground, and are no more." In speaking of warlike exploits the Zoolah is all on fire. He imagines himself at once in the battle, his eyes sparkle, his voice is loud, he strikes his spear on the ground, stands or sits as description may require, and exhibits many of the qualities of a good orator.

26. We have succeeded in a very toilsome part of our journey—that of crossing the second or central range of mountains between the Um-Zogelah and Gungunthlovu. On arriving at the top of the highest peak, the descent was very steep, and without along the hill's side. I had preceded the company, and at the foot of the Alpine eminence, though clad with green, saw the singular spectacle of the wagon and twelve bullocks hanging on its summit against the clouds. I watched them anxiously in their descent. The leader was obliged to hasten and turn the bullocks now to the right and now to left, that the wagon might not push them all pell-mell down into the valley, some hundreds of feet beneath. They came to a spot where a considerable turn must be made to the right to save such a ruin, and the place being very sideling, the wagon instantly overturned, not once but twice, breaking our boxes and spilling their contents, splitting the connecting wood of the two axles, and twisting off the neap, besides breaking other less important parts of the vehicle. We were in trouble to which the rainy and cold weather added not a little. The cow brought with us from the king was instantly killed, by a bullet, the usual mode, and her hide cut into reins, or strings, which were used to tie together the broken pieces. With some of the animal's flesh the natives were made glad, and rendered very willing to assist. We slept in this place of mishaps, (for in this vicinity we encountered our difficulties in going up,) amid the rain and confusion. This morning our vehicle was repaired, and we left the *Hlisia* for a more level road.

My brethren, fearing that they should not reach the vessel at our slow rate, procured seven or eight men to carry their baggage, and left us, to proceed themselves on foot. We knelt together around the wagon, and attempted to pray, but emotions of a peculiar kind prevented, and we shook each other by

the hand, commanding us to the watchful care of Him who never slumbers nor sleeps in his keeping of his servants among the heathen.

27. This evening our interpreter met us with a recruit of bullocks, having returned from the Um-Zogelah, which he found too full to cross.

28. With our fresh oxen we have hastened over the last range of mountains, and in three hours accomplished almost the work of a whole day in our previous journey. Dogs are quite abundant in this country, and easily purchased with a few beads. Our men have been very busy to-day in selecting and buying. Calabashes, though but little work is bestowed on them, are considered valuable; four being equal to a cow. As we started this afternoon a young bullock was broken in. He was more restless than they usually are. He was tied head and foot, and thrown on the ground, and then fastened to the yoke. The phrase, "bullock unaccustomed to the yoke," was for once well illustrated. But he soon learned to perform his duty well.

29. At length, through the good providence of God, we arrived safe at the Um-Zogelah. The river is full, and months may pass before it is low.

Feb. 1. On the day of our arrival, I took a walk of three or four miles up the river. It is the same muddy stream, but runs in a very narrow channel, and over quite a descent among the rocks. On the next day I walked down to the mouth of the river—a distance, going and returning, of thirteen or fourteen miles. We passed six kraals. We saw large troops of Hippopotami near the river's mouth. Twenty or thirty were in one company. The head of the animal, when he first raises himself out of the water, is like that of a horse. His body has very much the appearance of a very large hog. The people of Natal are in the habit of frequenting the Um-Zogelah in winter, to shoot the animal. This they do for the sake of the ivory and meat. They lay wait by night in his paths when he comes out to feed, and shoot him by lodging a ball in the brain. We observed some of the thick skins of the animal drying on the trees for the purpose of making *sjamboks*, a whip very useful for scourging dull horses and oxen. The river, like all those on this coast, has a sand-bank at its mouth, and is perhaps a quarter of a mile in width. We noticed the ordinary waves breaking over the bar of sand, so that the water must be very shallow. The paths of the

sea-cow are very numerous. These animals come out by night to eat the coarse grass. Sometimes they get access to a garden, and in one night trample down whole acres. But two or three sharp sticks stuck askant across their path are sufficient to turn them back. Our guide was a monkey-catcher, and he would doubtless have entrapped dozens for a few beads.

5. Safely over the great river. One day was occupied in finishing the large raft, in taking apart the entire wagon, and making it fast, and then towing the burden over with the boat which was brought to us. A strong wind blew up the river and resisted the current, else it had been carried a mile or two down stream.

6. I sigh after the scenes of the Holy Ghost's work so often witnessed in our land, and can it be wrong? It brings to mind the faithfulness of a prayer-hearing God. I think of the clearness and force with which the preacher can urge upon an enlightened audience the truths of God, and compare it with the almost unmeaning words that I press on a savage, when I tell him of the great salvation, and my heart is faint within me; but then I reflect that from the very feebleness of the beginning, God may the more glorify himself; that the gospel is in truth brought to this land where Christ has never been named, though for the present it is as it were hidden; and that soon this preaching shall be fully known, and all the gentiles shall hear, and what further consolation can I desire?

8. Safely arrived at our former residence in Natal, prospered and in peace. And now for once I feel alone. But I will soon find work and my solitariness will vanish. My brethren left five days ago.

Here is my interesting and novel journey completed; a tour which our present knowledge of the way of traveling and acquaintance with the road will enable us in future to make much shorter. From a memorandum which I have kept, in which are noted the number of hours traveled each day, and the estimated distance in miles, our course, etc. I gather the following facts;—that the distance from here to the Um-Zogelah is seventy-three miles, and thence to the king's eighty-seven, making in all about 160 miles. We were seventy-seven hours upon the road. The course till you reach the Um-Zogelah, and for twenty or thirty miles beyond it, is within a short distance of the sea. Here the road turns not directly inland, but in a

northerly direction. The direction of the coast is northeast. The thermometer has ranged from 76 to 84° of Fahrenheit on an average, from early in the morning till one or two o'clock, P. M.

Having completed the tour which we entered upon with trembling steps, I can look back and mark the course in which the Lord led us, where he vanquished one after another all our fears, and gave us to see our warmest anticipations realized. It is true that the next messenger may bring us evil tidings, that we are in the hands of a fickle king, and prejudiced chiefs; but this we can never forget, the way in which the Lord has led us, and his favor shewn us. Every where have we met a favorable reception, and found a superior people, those too, in some respects advantageously situated for the reception of the gospel.

Residence at Port Natal.

My first business now is the selection of a spot for a missionary station, and the erection of buildings to accommodate my brethren and sisters on their arrival. For this purpose I propose to start immediately on a survey of the inhabited spots about the Port.

19. Returned yesterday from my pedestrian ramblings to nearly all the inhabited parts of Natal. I have spent the best part of two weeks in the business, and enjoyed it much. Here my course has led me among kraals and gardens; there to an eminence commanding a fine view of the bay, the ocean and the surrounding country; now through grass and bushes affording a rich supply of native fruit; and now by the sea-side. My efforts in this affair have also been not a little aided by the presents and kind offers of the people in Natal now remaining from the hunt.

On Tuesday last, accompanied by a friend, I took a walk to the river Illovu, the very outskirt of the population, a distance of more than twenty miles to the westward. I crossed six African rivers. Passed a rich and well watered country, but having reached the Illovu, the region surpassed any thing I had seen. The river winds very circuitously among the mountains, and in its fertile vale are seen nought but fields of corn. The place is quite mountainous, and the kraals situated here and there on the summits, surrounded with green gardens, present a very pretty appearance. There are twelve or fifteen kraals along the river, and the Illovu is becoming the resort of the natives on account of the large crops

of corn this year obtained there. We stopped at the hut of the white man living there, and were very kindly treated. The Ilovu may at some future time make an interesting out-station. Our return walk on the next day was much of it very pleasant. Now our path led us along the beach, now among shells innumerable, and now just in the bush which lines the coast; the high waves roaring as if they would burst their barrier and overwhelm us, among tracts of elephants, buffaloes, bucks, etc. The rain, however, overtook us, and wet us thoroughly before reaching the end of our journey. I again examined the spot previously selected for our purposes, and in concurrence with the opinion of several others, decided upon it as the ground of our first mission-station.

In my researches I have met with many spots around covered with creepers, and the castor-oil plant, almost sure indications of being the sites of old kraals. These are apt to be infested by very poisonous snakes, and this renders it somewhat dangerous to frequent such places. But hitherto I have been graciously preserved. Evidently this country was once thickly peopled. But many have been destroyed, some have removed, and some have died, so that now but very few are here who were on the ground ten or fifteen years ago. Oh Christians, ye are too late in sending the gospel of peace to this land!

21. Sabbath. My audiences were interesting, and especially that of the natives. About a hundred assembled under a large tree in front of the house.

22. Have been again to the spot selected, and ordered a hut to be constructed in its vicinity, at a kraal of natives, that I may better learn the language, and superintend the erection of buildings, clearing the bush, planting gardens, etc.

March 3. I am just quietly settled in my native hut on the banks of the Umhlazi, at the kraal of Mahouley. A variety of scene is passing before me. The village, consisting of eighteen or twenty huts disposed around the cattle-fold, is surrounded by a border of trees. Beyond, the land is covered with corn. My house has been built under the trees for the purpose of coolness, and a partial freedom from the noise and hum of the kraal. It is ten or twelve feet in diameter on the ground, and in the centre, seven or eight feet high, so that I can walk without stooping in any part of it. The door is four or five feet in height, and it has a small window in the rear.

The floor is of clay pounded quite flat by the women of the kraal. The construction of the whole house is of the simplest nature. In the first place a circle is made, and in its circumference the poles, of about the size of a wagon-drivers whip-stock are stuck. These are bent till they meet over the centre, and are tied together with a string of umtwaazi, a large sort of vine found here, very pliable, and which has somewhat the external appearance of rattan, but which when stripped of its bark divides into large or small strings of any length. A large post supports the centre of this frame. Then it is covered with a load of long grass, the women put in the floor, and the house is completed.

I find my present situation much more agreeable than I had imagined. My friend, Mr. P., who lives a few rods distant, at another kraal, is also adding to my comfort by a profusion of favors. The people, too, regard my coming among them with pleasure, and are daily bringing me of their food as a token of regard.

At our kraal the men are now busy weaving baskets, as the time of harvesting the corn approaches. They are woven very ingeniously together, with grass and a species of reed, and so tight as to hold liquids. The business of planting, hoeing, and harvesting devolves on the women. The men clear the ground, construct the baskets and the corn-receptacles, and watch at night in the gardens to keep away the wild hogs and other animals. The birds are often so destructive by day, that a lodge, or eminence, is constructed at some spot which overlooks the whole field, and a boy kept there continually to frighten them away.

6. Sabbath night. Have been my distance of seven or eight miles to-day, to preach to the whites, and returned, and am now in my hut, with a fire and plenty of smoke, the only remedy against the musquitos. I hear from the gardens at a short distance, all around the clapping on the shields, and shouting of the night-watchers to the wild pigs. Near me is the hum of the conversation of the people in their huts. This generally lasts till nine o'clock, and then all is profound silence. They usually keep a fire all night long, and this, in a well-thatched hut, answers for clothing.

7. To-day in reality my school began with about a dozen children. Some of them had infants tied to their backs, committed to them while their mothers are at labor in the field. These made

no little ado, in getting so near a white man. My board for reading and spelling is not yet completed, and we made use of the ground for an a b c book.

8. The master of the kraal is a blacksmith. With what is apparently a wheel of a swivel-carriage picked up from some wreck, for a hammer, a stone for an anvil, and a rude pair of bellows, he contrives to make native axes, hoes, and spears. The bellows consists of two skin sacks, with horns for the noses; these being opened and pressed by the hand on the ground, answer to a slight degree their intent. His shop is a spot in the bushes, with a screen to protect him from the wind.

9. So interested were my children to-day that they came three times to learn; principally the girls with the screaming infants.

10. Just as my school was out, I saw the women of the kraal, nineteen in number, passing by from the gardens, each with a large basket of yellow ears of corn on her head, to deposit in the *ingobos*. These are the receptacles where the corn remains until it is ready to be shelled. They are constructed of reeds, in the shape of a cask, and when filled, the top is covered with grass. The men build them, the women do the harvesting. They all unite to collect the ears in each others' fields, (a native cannot work alone,) and proceed in a line with singing to the *ingobos*.

13. Audiences very attentive to-day. I could not but feel that God was adding his blessing. The day has refreshed my spirit.

14. This morning early the usual hum of the kraal was hushed. The doleful wailing of a mother over her child was all that was heard. She probably awoke and found it dead. The father came from the corn and sent to inform me. And now the mother must bury the babe in the bush, and the father must live on a peculiar diet with bitter roots, confined to his house. I am among heathen. This morning also, on account of the death, all the women and children went to the river and washed. To-day a white man's son at school from six miles distance.

20. Sabbath. Services as usual. The Zoolahs, assembled in a half-moon under the trees by my hut, are ever attentive listeners. They learn very rapidly to sing, and have fine voices.

21. To-day began with thirty people the clearing of a spot for the mission-houses. All with their native axe or hatchet fell lustily to work, and soon

there opened upon us a fine view of the country around. The Kaffer axe is very convenient in this kind of work, where the bushes are not large. It is simply a sort of chisel driven into a knot at the end of its handle.

25. I was witness to a curious scene of Zoolah joy this evening. The bride had just been brought to her new abode, having been bought with a cow for several months. She sat on her knees near the house of the white man, loaded with all her beads, her head hanging down, as if in grief. She was waiting to see if she would be welcomed to the kraal; if not, she would say they had thrown ashes on her head, and go away. Soon there came three women, brandishing reeds, striding over the ground, shouting and running around the new comer. Then others—one with a white smear on her face—next, a man with spear and shield, vociferating very loudly. And now the customary bullock was brought and driven around the damsel. Then all the men, women, and children assembled and began their dances, at first rather pleasant, with soft tones, but concluding with the greatest noise and violence. It seemed as if the women were vying with each other in high jumping and loud clapping of hands, and the men in their awkward evolutions, and the deafening sound of their voices.

April 1. For the two last days we have been busy gardening, in the hours of leisure from the school.

5. A rainy day. All are confined at home. If one stirs out, the cold rain pelting his naked skin soon obliges him shivering to seek the fire in his hut. I am busy making letters for my reading-board, with two or three children around me, very eager to learn them. The wind comes directly in at the door and fills the room full of smoke, to the no small annoyance of my eyes. Now comes a present of some fine native fruit, and garden vegetables from my kind neighbor, and the day on the whole passes agreeably.

May 2. Safely removed to our mission-station. My house was brought up on men's shoulders.

This is the evening of the concert for prayer. Oh may this place be made glorious by the conversion of many souls. To-day a man has given up his desire for another wife, and also come to join us. My former friends at the kraal would come over to me en masse, would I consent to their system of polygamy.

15. My first Sabbath spent wholly on the station. The whites are becoming very irregular. The Kaffers rather increase in number. To-day at least one hundred assembled under the verdant Kaffer trees around the houses, and listened. Every Sabbath since our arrival have we seen new faces; a few, however, are constant.

22. Yesterday was truly happy to introduce my brethren to this spot. But one loved sister is not, and we feel ourselves a broken band. May we henceforth labor for God alone, and make not flesh our arm. We are disposed of in some Kaffer huts, and to-day have enjoyed a pleasant Sabbath, our joy not a little increased by the pious spirit of some of the servants of the wagons.

June 8. We have made arrangements to start to-morrow for the king's country, with one wagon, and two spans of bullocks. One span has been sent forward to the Um-Zogelah, to be a fresh relay on our arrival there. We hope to return in three week's time. We go with trembling, but hoping in the Lord. The king is counselled by chiefs who are prejudiced against white men. But if Dingaan minds his word, we now go to establish a school in his country, and to teach his people.

The result of the second visit, mentioned above as being in contemplation, was given in a joint letter from the missionaries, inserted at page 121 of the number for March.

**JOINT LETTER FROM THE MISSIONARIES
DESTINED TO MOSELEKATSI'S COUNTRY, DATED AUG. 18TH, 1836.**

It was mentioned at page 174 of the last number, that the brethren appointed to the interior mission had arrived with their families at the place of their destination. The latest previous communications from them, inserted at p. 37, gave information of the first visit of Messrs. Venable and Lindley to Moselekatsi, leaving Doct. Wilson and the females at Griqua Town and Kuruman. A journal of this first visit mentioned above has been received, and will be inserted in a future number, with a map of the route pursued by the brethren.

In the course of the following communication it will be seen that the principal portion of Moselekatsi's people does not consist of Zoolahs, as had previously been supposed,

but of an amalgamation of different bands brought together under his dominion.

Name, Location, and Capabilities of the Station.—At length we can address you from the country of Moselekatsi. By the kind and watchful providence of Him who said "Lo, I am with you always," we and our families have been brought safely to our destination, and are now blessed with health, and are permitted to dwell in a savage land, in peace and without fear.

The name of our station is Mosika, and is taken from that of the district of country. Dr. Smith took the latitude and longitude of Motsenyateng, the head quarters of this district, and which is three miles north of our residence, and found it to be in $25^{\circ} 24'$ south latitude, and $27^{\circ} 47'$ east longitude.

The natives apply the designation Mosika to a circuit of country, which may be twelve or fifteen miles in diameter, and which, from being environed by hills and mountains, is called by travelers, the Basin. The country is broken, but produces grass well, and is well watered by a number of small running streams.

The valleys of the streams afford a considerable quantity of land adapted to the cultivation of the native corn, great quantities of which are grown. Irrigation is not practised by any of the native tribes in their rude state. Here the summer rains are more abundant than farther to the southwest.

Before we saw it, the Basin was represented to us as the most desirable site for the commencement of a mission in Moselekatsi's country; and our observation, so far as it has extended, fully corroborates the statements which we received from others. Leaving out of the account districts on the coast, and from all we have seen and heard, we feel warranted to say that this district has resources which belong to no other district in South Africa, so far as it has been explored.

As the most eligible spot for our purposes, within the Basin, we selected that at which two of the French brethren commenced a station in 1831, when the Baharutsi were the occupants. The Makama, from which we lead out water for irrigating, rises several miles above our dwelling, and flows towards the Port, passing not far from the centre of the Basin. In irrigation this stream may with facility be applied to a very considerable extent; and its borders furnish more land for the cultivation of native

MAY,

corn, than those of any other we have yet met with. Our house is on the west of the Makama, and upwards of 200 yards from it at the nearest point.

Mosika is in the southwestern part of Moselekatsi's occupied territory; and our house is within a few miles of the dividing ridge between the Atlantic and Indian oceans. On the south of this ridge, and within ten or twelve miles of our residence, the Malapo rises, and flows towards the Great river. Our road from Kuruman to this place crosses the Malapo twenty or thirty miles below its source. There it is a running stream, but not far below, it sinks in the sand. In the vicinity of the Malapo there is much fine grazing land, as well as much that might be cultivated with and without irrigation; but the country, being open and exposed to Moselekatsi's enemies on the south side of him, is left to be traversed by the beasts of the field.

Moselekatsi dispossessed the Baharuti and took possession of the Basin about five years ago; and since has made Mot-senyateng a principal residence. For eight or nine months, however, his majesty has been pleased to remain out of the Basin, and beyond old Kurrechane.

Extent of Moselekatsi's Country.—On this point we cannot speak with precision. The country occupied by the subjects of this chief lies to the northwest and around to the northeast of us. From all that we have been able to learn, we feel warranted to say that the remotest outposts are not more than 150 miles distant. From the reports of hunters, we infer that Moselekatsi has withdrawn his people from the country in which he resided when visited by Mr. Moffat in 1830, which is 200 miles beyond this. On all sides, there is much vacant country which Moselekatsi claims; and of that within the range of his towns, a large portion is without human inhabitants.

Houses, Towns, Cattle, and Agriculture.—The houses of this people are constructed with small poles and rods, crossing one another at intervals of three or four inches, so as to constitute a strong frame-work of a hemispherical form, which is closely and neatly thatched with grass. The houses vary in size, being from eight to eighteen feet in diameter; but none of them have more than one opening, which serves to admit light, allows smoke to escape when a fire is within, and serves for an entrance, by lying almost flat down and creeping in.

Imagine a string of the houses above described, in number from twenty to a hundred, drawn around so as to include one, two, three, or four acres, having a strong fence made with the branches of trees set in the ground, both on the outside and within the range of dwellings, and you have a town. The houses have court-yards, a sufficient space being allowed between the inner and outer fences. The space within the interior fence serves for the cattle kraal.

The towns are small and numerous, to facilitate the pasturing of the cattle, which constitute the chief wealth of the country, and for the most part belong to the king. By ascending a small mountain in the rear of our house, we can count ten or twelve towns; and in the Basin there are eighteen or twenty. Within five miles of us there are four towns, averaging from sixty to seventy houses, and as many more smaller places. The removal of a town is a frequent occurrence.

The boys and lads of the country are employed in herding the cattle. By plundering all within his reach who are not too strong for him, Moselekatsi has acquired an immense multitude of cattle. And the grand business of himself and his state officers is to superintend his cattle, and to lay and execute plans for increasing their number.

The native corn may be said to constitute the chief support of the people. It yields to the grower an ample return for the labor bestowed. The ground is prepared for the seed by digging; and the implement of husbandry which is used, is a pick of native iron, and native manufacture. It has a blade about as long and broad as a man's hand, and instead of an eye, has a shank about eight or ten inches long, to pass through the handle, a substantial piece of wood about three feet long.

The picking of the ground preparatory to sowing, commences this month; and first, for the king, who has portions of land cultivated for him in every part of the country. And we are told, that in autumn, the king's corn must be first gathered in, and then the people may harvest for themselves. In addition to native corn, some maize, and pumpkins, and a kind of pease are grown.

Population subject to Moselekatsi.—Moselekatsi having started in this direction near twenty years ago, with not a large force, and during that time being engaged in making continual conquests, now exercises jurisdiction over a mixed population.

The tribes whom he first subjugated are now almost incorporated with his original followers, using their language, and to all appearance holding a rank not far below them; while the tribes more recently conquered occupy a more servile station. Those belonging to the class of his original followers are not very numerous, and a large portion of them are just arrived at maturity, who were children when he commenced his retreat from Chakka to the westward.

Having no data on which to calculate with certainty, it is difficult to say what number of souls are subject to Moselekatsi. We probably do not estimate too low, in stating it as our opinion that he has not above 3,000 men who are over eighteen years of age, including all classes. There are comparatively very few old people in the country. Polygamy is practised, and generally marriage is not at a very early age.

Name of the People.—The name of this people is not satisfactorily ascertained. By all the tribes lying to the westward of the country from which they emigrated, they are called the Matebele, as are other eastern tribes;—the appellation Zoolah, would be unintelligible to all the people of the interior, whom we have seen. Whether they have any strictly national name by which they prefer to be called, is doubtful. Zoolah, (the heavens) and Pezulu, (high,) are indeed applied by the people to their king by way of extolling him, as is every other term which they have, that in any way conveys the idea of greatness. In their pride, to denote their superiority above all around them, this people may sometimes call themselves Bazulu. When asked the name of his people, Moselekatsi replied, "They are the people of Machaubane," who was his father and predecessor. To us it will be most convenient to use the designation Matebele.

Government.—The government of the country is an absolute monarchy, or rather a military despotism. The king's word is law, and his commands must be promptly executed, be they ever so capricious. Under the king there are a number of officers of different grades, called Zintuna. (Intuna is the singular.) Every town is directly under the control of some Intuna; and the higher Zintuna have charge of the districts of country. The king always has about him a party of his high officers, and they in their own districts have about them a number of subordinate officers, as counsellors. The Zintuna are both civil and military offi-

cers, and hold the country under a police of the strictest order. The people, as individuals, are restricted from some crimes which are prevalent among the Bechuana and other tribes, the authority of whose chiefs is comparatively weak. Although this people are accustomed to plundering on a large scale, stealing from stranger in the community is unheard of. The king's word is law, yet the government is administered with a systematic uniformity, which we infer proceeds from established usages, of which we are yet ignorant.

Character of the King.—Moselekatsi is a man of ordinary height, and is rather corpulent. His appearance is rather effeminate, and indicates that he leads a luxurious life, in his way. He is a very heathen. He idolizes himself, and causes himself to be idolized by his people. Consummate vanity seems to be the predominating feeling in his mind. He has men who are his praisers by profession. He pretends to be able, and his flatterers ascribe to him the ability, to extend to his absent servants and friends a protecting providence. Yet he is superstitious. Alas! how ignorant and inconsistent is that wisdom which knows not God? He is not, however, wanting in shrewdness.

Moselekatsi's career has been eventful, and marked by a series of successes. For what end he has been raised up, and permitted to run his course, we cannot presume to say. That it will be ultimately over-ruled for the furtherance of the gospel, we would fain hope. The power and grace of God are sufficient to imbue even his dark and vain mind with that wisdom which cometh from above, and to cause his proud heart to bow to the sceptre of Immanuel.

Characteristics of the People.—One who has had some acquaintance with the Bechuana tribes, is immediately and forcibly struck with the subordination of this people to their rulers, and the great deference which is paid to rank. An address or answer to an officer is always accompanied with some title of respect, showing his rank or standing in the community.

Amongst both the officers and people, who are a good deal about the court, or have seen something of civilized men, there is quite a degree of politeness. Such have learned the Dutch form of salutation, which they use to all foreigners; not, however, with a due regard to the hours of the day, as it is "good morning" with them all day long. Their own mode of salutation is worthy of re-

mark. On meeting, the person approaching says, "I see you," and is answered in the affirmative. At separating, the party about to leave says to an individual, "May you remain well," or to more than one, "May you remain together well;" and the person remaining says, "May you go well," or "May you go together well," as the case may require.

The people are generally cheerful, and have the appearance of living well. They use freely as an article of food, beer, which they make from their corn, and which is exhilarating in its effects. The men being much together as soldiers, and accustomed to feast in company when the king chooses to gratify their appetites with animal food, appear strongly attached to each other. One will divide with half a dozen comrades a small portion of food, with the utmost good nature.

In common with other savages, the Matebele are excessively fond of tobacco, which they use only in the form of snuff. They grind their snuff between two smooth stones, and add a portion of ashes to make it more pungent; the taking of which, thus prepared, is attended by a profusion of tears. We are told that party of Bechuanas were once supposed by a good-natured traveler, (whose travels were published,) to be under conviction of their sins, while snuff caused their tears to flow freely. And on another occasion, these wily deceivers, influenced by the desire and prospect of obtaining more snuff, and having their imaginations enlivened by what they were taking, sadly imposed upon the same unsuspecting traveler, by relating deeply interesting narratives of events which never occurred.

All classes in this community spend much of their time in idleness. The Matebele are not so far advanced in the arts as some of the other Bechuanas tribes. Under this government there is nothing to encourage individual enterprise, and all commerce with foreigners has heretofore been prohibited, unless by special permission from the king.

Relation of Moselekatsi to Dingaan.—We hear that Dingaan calls Moselekatsi his dog; and the latter acknowledges the superior power of the former, and lives in continual fear of him. This has been among the motives which have induced him to advance so far westward, that he can now go no farther in this direction. It is doubtful whether Moselekatsi's and Dingaan's subjects were originally one people, or speak precisely the same lan-

guage. Should there be a difference in language, it will probably be found that they are closely affiliated dialects.

The story of Moselekatsi's career, as we now have it, and which appears to be the best authenticated, is as follows. Machaubane, his father, was an independent chief, and near twenty years ago, in a conflict with the Suti, a neighboring tribe, he was slain, and his forces were defeated. Moselekatsi, being then a young man, was made king, and with his people fled to Chakka for protection, by whom he was received as a dependent, and permitted to live on his frontier. Occupying a position, as it is supposed, rather behind Delagoa Bay, Moselekatsi was directed by Chakka to make an excursion and take cattle. Having succeeded, Moselekatsi reserved for himself a part of the booty, of which Chakka got information, and intended to call him to an account. Moselekatsi, being aware of the consequences, resolved to stand his ground till he could collect some other people in addition to his followers, and then to escape from his superior enemy by flight. Preparatory to the execution of his purpose, he placed all the females in what he supposed was a place of security. Chakka sent out a commando, who ascertained where the females were, and fell upon and butchered them in heaps. Learning what had just transpired, Moselekatsi attacked and routed the commando, and then fled.

Thus commencing his career, by the superior discipline of his soldiery, he has succeeded in subduing or driving out the tribes before him, until he reached this place. He probably put the Mantetees in motion, who, overrunning this region and that to the southwest, dispersing and weakening the tribes by which they were occupied, rendered his conquest easier as he gradually advanced.

Moselekatsi and Dingaan are deadly hostile to each other; and although the former has advanced to the westward as far as he can, he still dreads the power of the latter. Since Moselekatsi conquered this country, Dingaan sent a commando who took some cattle, and defeated a commando of Moselekatsi. Another commando pursued, and a bloody battle was fought, both parties fighting hand to hand with assagais, and alike protected by oxhide shields. Both parties left the battle-ground, and after refreshing themselves, Moselekatsi's men returned to renew the conflict, but Dingaan's retired.

While these chiefs retain their hostility towards each other, which is not

likely to be removed by any thing unless it be by the grace of God, there can be no direct communication between their countries. It is also represented, that there is a range of mountains this side of Dingaan, over which there is but one pass, which can be traversed by men and cattle, and that too difficult for wagons. The intervening country has not, however, been sufficiently explored, to render it certain that a road, more or less direct, may not yet be found between the territories of these chiefs.

Moselekatsi's Relations with other Tribes.—On the eastern side of Moselekatsi, there must be a large extent of unoccupied country. Nearly southeast from this, lies what is called the New Land, which is inhabited principally by Bechuana tribes. The remnant of the Bergenaar party are also now in the New Land. The distance between this and the New Land cannot be so great as from here to Kuruman. In 1830, soon after Mr. Moffat's visit, Berand Berands, the chief of the Bergenaar party, headed a large command against Moselekatsi, which was made up of Griquas, Corannas, and Bechuanas. This commando, after taking a great number of cattle, and having returned two or three days with their booty, was attacked by that of Moselekatsi at day-dawn, and was almost annihilated. Since that event, Peter David, the son-in-law of Berands, was fallen in with by a commando of Moselekatsi, near the southern border of the latter. A daughter and nephew of David's, and two others, were made prisoners, and four or five wagons were taken, all of which are still in Moselekatsi's possession. Mr. Moffat and Dr. Smith endeavored to prevail on Moselekatsi to give up the captives and the property, that peace in that quarter might be established. He evaded the request, saying that he must first hear the governor's reply to certain questions he intended to propose, through the Zintuna, who would accompany Dr. Smith to the Cape. These officers have returned, and the governor requested that the captives might be restored to their friends; but Moselekatsi manifests no disposition to comply with the request.

More directly to the south of us, and at a greater distance than the New Land, there is a strong party of Korannas, headed by John Bloom, who acknowledges Berands as his chief. Bloom is notorious for his evil doings, and for his expertness in retreating and continuing to load and fire. He has made several incursions to steal Moselekatsi's cattle,

and is beginning to be regarded by this people as a rather formidable enemy, on account of his horses and muskets. Bloom is on the Muddy river, a branch of the Orange.

Tanani, the chief of the Barlongs, who was expelled by Moselekatsi from the country about mid-way from this to Kuruman, now resides on the Fall river, another and more western branch of the Orange. He is on the south, and probably within 150 miles of this. Mokatla, chief of the Baharutsi, who held this district six years ago, is on the Haut river, another branch of the Orange, which is west of the Fall.

Mahura, brother of Motibi, the king of the Battapi tribe, is also on the Haut river. Although Motibi is the acknowledged king, Mahura is the actual ruler of a large portion of the Battapi. Within the last year, Mahura emigrated from old Latakoo, (more properly Litaku,) in an eastern direction to the place where he now resides. It so happened, that some years ago, some of Moselekatsi's cattle fell into Mahura's hands, for which he feels that he has a just right to call him to account, whenever it may be convenient.

Mr. Moffat's visits have secured friendly relations between Moselekatsi and Kuruman; and from this to that station the country is depopulated, with the exception of a handful of people at Motito, and a few Balala, (poor,) in the wilderness.

Moselekatsi professes great friendship for Waterboer. But having heard something of that chief's conflict with the Mantetees, he probably fears him, as much as he loves him.

Such is a view of Moselekatsi's relations with the people to the south of him. And while the present state of things continues, we shall probably communicate with the colony, only by way of Kuruman.

The Kalihari in southern, corresponds in some measure to the Sahara in northern Africa. This is the name of a great desert, commencing westward of Kuruman, and extending so far north, as to form the western and northwestern boundary of Moselekatsi's country. Attempts have been made to explore this desert, but without success. It has a few scattered inhabitants, who refuse to make known to strangers their watering-places. Sebekui, (Sebecque) chief of the Wankets, after Moselekatsi had taken a part of his cattle, fled with the remnant from his own country, which lies west of north from this, so far into

the desert, that he cannot now be reached by his enemy's commandoes, who are unacquainted with the wilderness. Dr. Smith found the country on the north of Moselekatsi badly watered. He reached the southern tropic, but was compelled by drought to suspend his researches. Beyond Moselekatsi's towns, he found only a few poor tribes, who were leading a trembling existence, being constantly under apprehension of destruction from Moselekatsi's soldiers, who make prisoners of the young, and butcher those advanced in life. We are told that traders have visited a fierce people, who reside far to the north of this. Moselekatsi has attempted to conquer this people; but as they occupy a strong-hold on a mountain, he has not succeeded.

We are also informed that rather to the northeast there are tribes by which some of Moselekatsi's commandoes have been almost destroyed. These are probably not far from Delagoa Bay. Last April, when on a visit to the king, two of us saw chickens, which had a short time before been brought by a commando from that quarter.

There is a report, which appears to be generally credited, of a large lake, bordered by a fertile and populous country. This lake is represented as being situated to the north or northwest of us. It has never been visited by traders from the colony.

The representation given of Moselekatsi's relations with other tribes, though not flattering, is according to the information we have been able to collect. Such a representation shews this people to be insulated, and leaves no prospect of reaching other tribes from this as a radiating point, in any moderate period. Tribes to the eastward must be more accessible from the sea-board, than from this quarter. The country to the south of this is already occupied by brethren who have been sent out by other societies. On the west there lies an immense desert. And northward a miserable country must be traversed for a long distance before other tribes can be reached.

Prospects of our Mission.—We are amongst a people in many respects highly interesting. If we can have access to the people, and are permitted to instruct them, there is a field here for doing good. The want of physical resources, where stations have been established heretofore, has been one of the greatest impediments to missionary operations in southern Africa. As to physical resources, we have much to en-

courage us in this country, comparatively speaking. Where there are means of living, there will be a population, sooner or later. Without the king's permission we can do nothing. Whether he will allow us to establish schools and instruct his people, is a question yet to be determined, and to which we cannot turn our minds without serious apprehension. Moselekatsi has repeatedly expressed a wish to have teachers, and has indeed told us that we must build him a church, and that we may have schools; but from our knowledge of his character, we can attach no consequence to such declarations. Should he perceive that the light of truth will disclose to his people his and their deeds of iniquity in their proper colors, so despotic is the government, and so adroit is the king in the practice of deception, that he may thwart all our plans, while he professes great friendship for us. But the heart of Moselekatsi is in the hands of God.

Were the weapons of our warfare carnal, we should have little to hope; but they are spiritual, and mighty through God to the pulling down the strongholds of the kingdom of darkness.

Under this head we should mention, that the removal of Moselekatsi from this country is at least a possible event. It would be in entire keeping with his proceedings for many years past. Were there yet a country on which he could seize, from his dread of Dingaan, and the hostility of the people to the south, his removal might be expected almost as a matter of course. It is rumored that there is a people far to the north, who have much cattle and a fine country; and that Moselekatsi has sent out his spies, with a view of attempting their conquest. The country is always full of rumors, and to such a report, unless attended by corroborating circumstances, we would not attach so much importance as to think it worthy to be mentioned. There has recently been a migration of a number of people further north, and the king has been absent from the Basin in that direction an unusually long time. Our prayer to the great Head of the Church is, that now this people have the gospel brought nigh to them, they may not slight the message of salvation by turning away from it.

Necessary Employments of Missionaries in this Country.—The only assistance which missionaries beginning a station in this country can calculate upon, is that of natives from some other station; and consequently we must calculate on executing with our own hands

a part of the work in every building or improvement that may be necessary. The native assistants whom we employ are neither skilful nor efficient workmen. It would be in vain to attempt getting a mechanic of suitable character to come from the colony; and were it practicable to obtain such an one, it would be at great expense. Two of us, with three months labor, and the native assistance referred to, prepared a comfortable dwelling for our families, at comparatively a small expense. Remotely situated as we are from any civilized community, to procure the means of living, we must cultivate the soil. We are not allowed to trade with the people, and it would not do to be dependent on Moselekatsi. In exchanging commodities he shews himself independent of all equitable rules of dealing; and never fails to set a high value on whatever belongs to himself, while he cannot be taught the value of what belongs to others.

The Language.—We hardly need say to you that the acquisition of an uncultivated language is not the work of a day. It is our purpose to prosecute the study of the language as well as we can in our circumstances, and with our means. The knowledge of the Sichuan which we possess, and the vocabulary of it which we obtained at Griqua Town, will be of essential service to us. The affinity of the Sichuan and Sitebele languages does not appear to be closer than that of the English and French. There are one or two sounds in the Sitebele not found in Sichuan, and it has not the guttural, which occurs frequently in Sichuan. In common with the Hottentot, Bushman, and Caffre languages, the Sitebele has that grievous annoyance to Europeans, the *clicks*; though not so frequent as in those languages. The more advanced in life among the subjugated people understand the Sitebele imperfectly, but the younger people seem all to be familiar with it; and it may be said to be the prevailing language of the country. Few of the Matebele understand much that is spoken in Sichuan; yet we must be able to speak it before we can make known the way of salvation to those of the poor and oppressed people who are imperfectly acquainted with the Sitebele.

In concluding, permit us to say that in our situation we must live by faith, having little that is obvious to human sight to encourage our hopes. We need your prayers, and those of the churches, that our faith be not weak, and that we faint not in our work. We are far re-

moved from the assemblies of God's children, with whom we were once wont to worship; but we believe that from many hearts, touched with sympathy for Africa's woes, fervent supplications rise to the mercy seat, for the salvation of this people.

Two of us expect to visit the king in a short time, and press the point of establishing schools. We have some printed sheets, which were prepared at Kuruman, from the collection of Sitebele words which we obtained from a man at Griqua Town. With these sheets we may commence schools.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. WILSON.

THE last volume of this work, p. 312, contained extracts from Doct. Hall's account of a tour made by him to a large native town about fifty miles up the Cavally river. Mr. Wilson has penetrated to the same town by land, keeping near the river, and passing through the villages and fields of the natives which lay on his way. It would seem that there is free access at Cape Palmas, from the low grounds which skirt the sea-shore, to the more elevated and healthful country of the interior; and no formidable obstacles appear to be in the way of extending missionary stations and schools in that direction.

Country, Productions, and Towns on the Cavally River.

JUNE 6, 1836. This morning, at eight o'clock, we left home, our company consisting of four native men, two boys, and one American, and myself. The day was favorable for walking, although cloudy. Our course lay east of north-east. After crossing the little river which runs into the sea near the cape, about two miles from its mouth, we passed over a rolling hilly country for several miles, and entered the rice-fields of the native people of Cape Palmas. In passing through these, we were not a little surprised both at the extent of cultivation and the quality of the rice. Portions of the rice through which our path lay had attained its full growth, and was quite as good as any that I had ever seen in the rice country of South Carolina or Georgia. After we left these, we commenced what may be regarded as a

MAY,

complete specimen of African traveling. Our road was a mere foot-path, ordinarily not more than ten or twelve inches wide, and so entirely covered over by grass and shrubs, most of the way, as not to be traced, except by those who have frequently travelled it.

About one o'clock we reached the first native settlement, and were received with the usual welcome of an African community. The village occupies a handsome site, and is surrounded by a double wall. It has no king of its own, but is subject to a larger town in the neighborhood. Its population we supposed to be about three or four hundred. The head-man invited us to his house, and offered us some palm-wine, with a request to spend the afternoon and night with him. We declined to stay, and after resting a half hour, and allowing his people to gratify their curiosity by gazing upon us, we resumed our journey, accompanied a long way from the town by a noisy crowd of children.

Our journey, during the remainder of the afternoon, lay entirely through rice fields. The country was open and high, and we were strongly reminded of certain sections of our native land. At about four o'clock, we arrived at a beautiful town by the name of Grambahda, where we staid the first night. In many respects it excels every other town in this part of the country for beauty and for the cleanliness and openness of its streets. It is situated on rising ground, and is surrounded by a high spiked wall. The outskirts are overgrown with beautiful groves of lime and sour orange trees; and as they were laden with ripe fruit, their beauty may be more easily imagined than described. As we approached the gate of the town, which is nothing more than a hole three feet high and wide enough to admit a full grown man, we passed a company of youngsters quietly engaged at their games and simple music. As soon, however, as we entered the inclosure, one yell started hundreds of other voices, and brought around us the whole town's people, so thronging our way as to make it difficult for us to reach the chief's residence.

After winding about a while, we were seated under a shade tree in front of his majesty's houses, to wait his appearance. Here we were walled around by a solid body of human beings, excluding all fresh air, and almost deafening us with their unrestrained and loud clamors. After waiting fifteen or twenty minutes, a man, (their king has recently died,) made his appearance, with a fowl in his hand, and apparently not a little embarrassed. He knew not whether to shake hands or give the fowl first. I relieved his embarrassment, however, by putting my hand upon the chicken, and requesting him to prepare it for our supper. After hearing the object of our excursion, and signifying his approbation, he appointed us a house to lodge in, and left us, for a while, to the intense gaze of his people. From this, however, we were anxious enough to be freed. I begged the people to go away a while at least, that we might have a little fresh air and quiet. To this they strenuously objected, saying, in the language of my interpreter, that they were not willing for that palaver, as I would go away early the next day and they would not have another opportunity to see me. It was in vain that we entreated and we had quietly to submit. Had we resorted to our house, they would have followed us and made that an intolerable retreat. A little before night, the head-man sent for me and "dashed" me a sheep that he held between his legs. I thanked him, and requested that it might be killed and prepared for our breakfast at an early hour, which was accordingly done, and we retired to our house for rest.

In general, the interior of the houses of the natives affords a more comfortable abode than is indicated by the exterior. When you contemplate one of these houses from without, you are reminded of a small pyramid resting upon a base not sufficiently large for it. But when you enter its low doors, you are surprised that you can stand erect in any part, and would compare your situation to the interior of a hollow pyramid. The hollow, however, is not continued up to the apex. A house constructed on this scale would be liable to be overturned by every breath of wind. There stand four posts in the centre, supporting a circular scaffold, upon which the roof is suspended and held to its place—resembling, in some measure, a pointed cap which covers a man's ears and eyes. The walls of the base or body of the house are plastered around with a mortar made of clay and cow-dung. The other parts present the appearance of glossy black, caused by the smoke of the fire made on the floor. The loft is a depot for rice and other articles of food. It is ascended by a ladder, which has a joint in the middle, and when not wanted, can be lashed up out of the way. Over head you will almost always see a large number of bundles of rice, well smoked, but

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not injured. There are also frames or swings suspended from the loft, in which the women pile up their fire-wood very carefully. It is a point of great ambition with them to stow it away most neatly and exhibit the largest quantity. They also show their attachment to their husbands by the order and neatness in which their respective houses are kept. But the point of ambition with the men is, to make the greatest possible display of their crockery ware. And for this purpose, all the mugs, bowls, wash-basins, plates, etc., are suspended around the lower part of the wall in horizontal lines; above these a large number of wooden bowls, of various sizes and shapes, are arranged in a similar manner. The floors are of clay—hard, smooth, and dry. Their only bedding is a thin mat, and a block of wood for a pillow. And these are all they have to offer a stranger. In the early part of the evening, these houses are close and warm, but towards morning they prove a very pleasant shelter against the cold and chilly dews.

We supposed the population to be about ten or twelve hundred. The people do not differ very materially from our neighbors on the beach, except that they wear long beards, less cloth, and perhaps have less cunning and duplicity. In the morning they brought a deranged man in stocks to know if we could do any thing for him. And I may make the remark, that derangement of mind among these people is not uncommon.

Their language differs a little from that spoken around us, but can be easily understood by our native boys. The place externally indicates health, and may be an eligible situation for a christian school, when we are ready to establish them. In the morning we had an early breakfast, and after I had made our host a "dash" of a few cotton handkerchiefs, a razor, and some beads, we took our leave and proceeded on our way.

7. Our course to-day lay pretty nearly in the same direction as yesterday. For several miles our path lay through fields of rich and verdant rice. After we left these, however, it became worse and more difficult than any part of our journey the day before.

Neh's Town—Scenery and Villages Ad- jacent—Return down the Cavally.

About eleven o'clock we reached a small village, subject to the town where we staid last night. It consists of twenty houses, and probably about one hun-

dred inhabitants. We stopped only a few minutes to rest, and proceeded for an hour or two through a wooded country, remarkable for nothing except for its numerous lofty palms. About one o'clock we reached the first settlement pertaining to king Neh's domains. The remainder of our way to Denah (Neh's Town) lay entirely through rice farms. For a mile or two we made a gradual ascent, when the country became hilly and exceedingly beautiful. Indeed, I have seldom seen any section of country more beautiful. On reaching the summit of some high hill, we were often constrained to halt for a time and survey the beauty and grandeur of the surrounding scenery. Its enchantment was heightened, doubtless, by the richness and verdure of the rice which crowned the numberless hills around us, and we could scarcely realize that we were in the country of an uncivilized people. At two o'clock we reached the beautiful town of Denah; and I may say that my anticipations, from the description which Dr. Hall had given of it, were fully realized.

Neh was not at home when we arrived, but returned soon after. His head wife, however, threw open her house, and received us very cordially. Here again we were thronged almost to suffocation; but our royal hostess, in this case, had authority sufficient to clear the house and afford us a little quiet. We were also furnished with warm water to bathe our feet, which proved very serviceable and refreshing. The king gave us his best house for our quarters, and if I may judge from the quantity of china which ornamented it, he may be regarded in this section of the country as an opulent chief. His chief woman, to whom allusion has already been made, deserves more particular notice. In dignity of manners, energy, and stability of character, I think she excels any native female I have before met in Africa. Ordinarily a transient visitor would suppose that women had no concern in domestic matters; but in this case our hostess showed, without appearing officious or giving offence to any one, herself to be sole mistress of her house, and at the same time discovered all the respect for her husband that could be desired. Indeed, the kindly feeling and conjugal attachment which bound this pair together contrasted so strongly with what we are accustomed to see in this country, as to move our feelings, and make us think that we were treading the precincts of civilization and humanity.

8. We rose early this morning, after having enjoyed a comfortable and refreshing night's rest. The town was enveloped in a dense fog, and the air was cold and chilly. Neh had assembled all his chief men, and sent for me to make in their presence a "royal dash." I saw a bullock and a goat standing near the king, and knew that they were intended as a present. I took my seat, and a dead silence ensued for several minutes, the chief having his eyes fixed on the ground. After a while he raised his head and told my head-man that the calf and goat were for me, to do with them as I pleased. I thought this the time to make my present, and requested the king to keep his seat till I could get it ready. My present consisted of four yards of red flannel, four cotton handkerchiefs, a few beads, looking-glass, razor, and knife. The articles were carefully scrutinized by the king as they were handed out and accepted. We then struck hands, and the grand palaver was set between king Neh and his missionary guest.

The people, however, were surprised and exceedingly disappointed, that we brought no tobacco, and the king himself told my head-man to tell me privately, that I must bring tobacco the next time I came. The fondness of Africans for this article is beyond all measure excessive. They apply it mostly to their nasal organs, occasionally smoke, but never chew. As soon as you enter a town, you will see hundreds of women and children twitching their noses and thereby begging for tobacco. If it were proper to use this article in our dealings with the natives, the expenses of a missionary establishment might be lessened at least by one half.

I conversed with the king about establishing a school in his town, to which he assented, and said he would afford every facility and convenience in his power to forward it; but at the same time I had reason to suspect that he was much more desirous of having a trading establishment. At one time, I attempted to fasten his attention and that of many others upon the claims of God. But when my own feelings were deeply engaged and I began to hope that theirs were also, he abruptly changed the conversation, by making some inquiry about a trading establishment that Dr. Hall proposed some months previously.

In the cool of the morning, Mr. Woods and myself visited two other towns belonging to Neh, neither more than half a mile from his own residence. We estimated the population of these three

settlements to be about two thousand souls. On our return we were again "dashed" with two sheep, one of which we ordered to be killed and prepared for our breakfast. The other, with the king's presents, were to be sent home by the route we had come. It is always expected by the donors of such articles, that they are to be "dashed" back again a full equivalent; and how much it differs from bartering, you may determine for yourself.

I made particular inquiry about a report, which we frequently hear, of there being man-eaters not far from this place; and I am induced to believe that it is true. Several men here, of whom I made inquiry, have unhesitatingly attested the fact, and a man who had just returned from that section to Denah, declared, without knowing that I had been inquiring on the subject, that he had left the people in a town that morning, in consultation whether they should eat a criminal under arrest or not. It is said that they eat none but criminals and captives of war. But every feeling heart will regard this as a melancholy attainment in the annals of cruelty and inhumanity. Oh! how degraded and ruined mankind are, without the gospel of Jesus Christ. On the other hand, how cheering the thought, that this gospel has efficacy to raise mankind from the lowest depths of ruin to glory and immortality! Pray that it may have free course in this unhappy land.

About twelve o'clock we commenced our voyage down the river, and made rapid progress, as the current was very strong. The settlements are numerous, but none very considerable in size. We stopped only at one town, and that was near the "Grand Devil oracle." I did not visit it, however, for several reasons. That this oracle exerts a directly injurious influence upon the people around, no one will doubt who has visited one of their settlements. The town which we visited is the image of poverty and wretchedness, and would be called an unquestionable domain of their guardian spirit. Our native men jocosely remarked, that these people were proverbially called the "hungry people," because they would not cultivate their rice as other people did, but were all the while "crying" to the devil to help them, and depending upon the offerings of pilgrims for their support. I could not pass along their settlements without a feeling conviction that they were entirely in the power of the Evil One, in deed as well as in name. Oh may the grace of God

speedily change their hearts and illumine their darkness.

We were hailed by the settlers of every village we passed, and at several places strongly urged to stop and drink palm wine; but we were anxious to reach the town of Cavally before night. As we approached the mouth of the river, I was much reminded of my native Carolina. On both sides of the river, there were large fields of beautiful rice, some unsurpassed, rather unequalled by any that I ever before saw. About sunset we landed at Cavally, and were heartily welcomed by my friend king Baffron.

We reached home on the next day, after a fatiguing walk on the beach of twenty miles, in good health and spirits.

In our tour we performed a circuit of ninety or one hundred miles—passed eighteen native settlements and were absent four days. Neh's town we supposed to be thirty-five miles from Cape Palmas.

Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 160.]

Armenian Catholics—Greek Patriarch.

July 12, 1836. Our assistant S. called on a papal Armenian family in this village, [Orta Koy] who are old friends of his. They said that the Armenian catholic patriarch had recently issued an order that the members of his commission shall henceforth buy no more of our books, not even the New Testament. Some years ago the British and Foreign Bible Society bought for circulation a quantity of the Armenian Scriptures from the Armenian catholic convent of St Lazarus, Venice; but in this new decree it is expressly ordered that not even these, though printed at their own press, shall be purchased of us.

We do not know that the Armenian catholics have ever bought any books from us; and we can think of no other reason for this prohibition, than that, in the true spirit of popery, they wish to interdict the Scriptures wholly from the common people. They have their own bookstore here, where the Bible is sold among other books; and they would by no means like to have it understood among the Armenians, that they refuse the Bible to the members of their church. But in the first place, their Bible is in

the ancient Armenian, which is not understood by the common people; and secondly, if they have the sole right to sell Bibles and the sole superintendence of this department, we may be sure they will be very careful to see into whose hands this (in their view) dangerous book comes; and the common people will not be likely to fare much better in this respect under popish influence here, than they do under the same influence in other places. There is a remarkable unity in the character and designs of popery, wherever it is found, in all climates, and under all governments; varied only a little externally, to answer particular ends; so that it seems as if all its members, though scattered abroad through the earth, are united together in one great body, actuated by one spirit, and that, (we do most fully believe,) the very spirit of the great enemy of God and man. This great body, thus wonderfully constructed and held together, seems to be the master-piece of all his works. But when he is chained, as he is even now beginning to be, the vital principle will be taken away, the uniting spirit will be too feeble to keep the members together, and the body will be dissolved, and become an easy prey to numerous and powerful enemies, none of which is half so powerful, as the truth itself.

But to return to the family. They said that they had no fault to find with our lives; that, on the contrary, we were better than themselves; that we were actuated more entirely by the precepts of the gospel; and that we keep the command to do unto others as we would have them do unto us. "But — they are not members of the church, and of course, must be lost!"

S. replied, "But if they follow the gospel rule you mentioned, they must love others as they do themselves; of course they cannot lie to another, nor cheat, nor deceive another in any way, nor use profane language to another, nor do any bad thing to their neighbor."

"No—they do not. They are in this respect, as we said, far better than we: but — they do not belong to the church!"

16. A letter was received from Broosha, reporting the current belief there, that the Greek bishop of that place, who has been very violent in his proceedings against the missionaries, was about to be recalled, and also that the patriarch himself was soon to be succeeded by another. So far as the bishop is concerned, the change would probably be for the

better, as the present one has certainly "a look more stout than his fellows;" but as a general thing, all the bishops and patriarchs seem to feel obliged to pursue very much the same course. The fact is, that nearly all the sober-minded and respectable Greeks, in this vicinity, are among the superstitious and bigoted; while the more enlightened, and those most friendly to missionaries, are almost invariably rank infidels. It is to be expected, therefore, as matter of course, that the ecclesiastics should for the most part side with the former against the latter, rather than with the latter against the former.

We have been led to form a favorable opinion of the present Greek patriarch, as being liberal, enlightened, and withal more devout than most others in his station. But, poor man, what can he do? He has bad advisers. He can perhaps get at the real truth of nothing. He needs our prayers and the prayers of all good people.

Let us look at the subject in another point of view. When a Greek patriarch enters upon the duties of his office, he is expected in his encyclical letter to make large professions of reforming all abuses, extirpating all heresies, and preserving the faith of the church entire. Now, one of the most prominent subjects in the Greek church at the present time, is that of the schools. They are making much noise, exciting a great deal of attention, and are patronised by all the infidelity of the nation. And they have become the most fruitful topic for declamation which now exists. The preacher is no longer in want of a text, or the orator of a theme. If a patriarch touches upon any thing, he must touch upon these. But what may a patriarch be expected to say? The pride and vanity of the nation, on the one hand, and the bigotry and superstition of the church on the other, forbid his recommending the missionary schools. No, he would be accused by the former of degrading them in the eyes of the world, and condemned by the latter as a traitor to their church. But something he must say, and something he must do. When, therefore, he comes to this subject in his patriarchal letter, he endeavors to unite all parties, and calls upon the people to establish schools themselves, and support them themselves, choosing a special committee for the purpose. The epistle is sent forth even to the utmost limits of the Ottoman empire; and, wherever read, though it be in Syria itself, measures are immediately taken to carry its mandates

into execution. Should there be missionary schools in any place where the decree comes, they are more or less affected by it, according to circumstance. If the committee be friendly, and especially, if they be allowed to make some shew of authority for the time being, the difficulty is easily got over; but should they be hostile, and particularly, should they receive any fresh provocation, they are sure to carry it with a high hand. Should the patriarch be well disposed, (as we have been rather inclined to think he is, in the present case,) he regrets that policy requires him to pursue such a course; but if he be a bad man, he rejoices in all the trouble he gives us, and would gladly make the fire seven times hotter. The same patriarch who is compelled for the sake of peace and quietness to prohibit the reading of Corai's works, will, as soon as he retires from office, purchase them for his own library. This is a well known fact. And thus, what we attribute to a violent persecuting spirit, may in many cases be the result of mere views of policy. To be sure, the patriarch, whoever he may be, is responsible for his views of policy, and must give an account to God for all his official, as well as personal acts. But we see how little we are in general to depend on those in authority, even though they may be well disposed; and how important it is that we should be in the habit of looking beyond all human patronage for our encouragements and our hopes. A truly conscientious patriarch would, in the present state of the Greek church, be altogether an anomaly.

Senakerim—Changes in Turkey—Other Notices.

28. Mr. and Mrs. Jackson sailed for Trebizond, and our friend and christian brother S. went with them in order to accompany Mr. Johnston on a tour to Tocat and the adjacent country. It is very pleasing to see the regard in which this brother is held here, among some, at least, of his countrymen; which became more apparent as he was going away for a season. A priest procured for him forty piastres in para pieces, the smallest coin of the country, and now very scarce, but very convenient for a traveler. Another set himself to work, and procured a quantity of ten-para pieces, which is also a very convenient coin for a traveler to have by him. Many, of their own accord, furnished him with letters of introduction; and among the rest, a rich and influential banker gave him

letters to two or three bankers in the interior, and to one in Erzroom, authorizing him to answer all demands which might be made upon him, and to advance any amount of money which might be required. These testimonies of the esteem in which S. is held are invaluable.

The means of communication have wonderfully increased in Turkey. Two steamers now run regularly every week between this and Smyrna; one between this and Galatz on the Danube every fortnight, and one also in the same time between this and Trebizond. Missionary efforts have also been greatly multiplied and extended in these parts within the last six years. When Messrs. Smith and Dwight arrived in Turkey, six years ago, there were only two missionaries in Smyrna, and besides these not one was to be found in all the Turkish empire north of the Taurus. As they traveled east, they found not one in all Persia, unless we except Bagdad, (which is in fact in Turkey, though often said to be in Persia,) where Mr. Grove had recently established himself, and which place he has since abandoned. But now there are four American missionaries and one English missionary at Constantinople, two American missionaries in Brooss, two in Trebizond, two in Oormin in Persia, one American and several German missionaries in the south of Persia, while in Smyrna, instead of two, there are now six ordained missionaries and two printers. More are now on the way, and others expected soon to follow. Surely the Lord is preparing to do a great work in this country. May he hasten it in his time!

29. In a walk to-day Messrs. Dwight and Homes went into the yard of the Armenian church, and were much pleased to see a priest sitting by himself, and reading a portion of the Psalms. He saluted them, though without rising, and continued his reading. On going to the front of the church, they were discovered by A., one of the teachers of the village school, who is very friendly to us. He came running out, and as he passed said a word or two to the priest, who immediately rose up, and coming to them, begged pardon for not having recognized them, and expressed much pleasure in seeing them. They soon found that he was from Erzegan, a place near Tocat. He is much enlightened, as we had heard but the day before, though none of us had ever seen him. He expressed much interest in the prospect of S. visiting his city, and much regret that he did

not take a teacher with him, as he said the people were desirous of instruction, but had not the means.

August 1. Mr. and Mrs. Dwight called on an Armenian family, who had appeared very anxious to cultivate an acquaintance. There they met with a clear-headed Armenian, a visiter, who seemed to be acquainted with our school, and in fact to know a good deal about us, but whom Mr. Dwight did not recognise at all. He spoke of G., a certain youth, who he said had been to our school, and who was his adopted son. The old gentleman made the following complaints of him:—"He does not keep his fasts, nor would he go to confession, till I finally compelled him, when he made a singular kind of confession to the priest."

"What was it?" asked the lady of the house, a very intelligent woman, and withal able to read.

"It was something rather strange," replied the man.

"Let us hear what it was," rejoined the woman.

"But," asked another who sat by, "is it proper to divulge what passes at confession?"

"No matter," replied the lady, "let us hear it. Don't be afraid."

"Well," said the man, "he first told the priest that he acknowledges only the Scriptures as his rule of faith and practice, and rejects whatever is not derived from them, and conformed to them; and that as to the saints, and the fasts of the church, he knows nothing at all about them. Now I have often talked with him," continued the old gentleman, "and told him that we ought to honor the saints, particularly Gregory Loosavovich, and others, who suffered and labored so much for the good of our nation; and that he ought to observe the fasts of the church, especially when we have guests at our house; otherwise questions are proposed, which lead to discussion and unpleasant feeling."

Mr. Dwight then told him, that in our churches also we keep fasts, believing it to be a christian duty; but that as there were no rules in the gospel, setting apart particular days, so neither do our churches order any such thing, but it is left with individuals to fast according to their own conscience. More practical conversation was then introduced, and remarks addressed to all present on the subject of our great business in this world, and the chief thing about which our attention should be occupied, viz:—

to keep the commands of the Lord Jesus Christ, and to be prepared to dwell forever in his everlasting kingdom.

9. It is a striking event in the changes here, that the sultan is placing his portrait in all the barracks. The portraits are carried with great pomp and ceremony, attended by all the great officers, and saluted by a discharge of artillery. It is well known that Mohammed and the doctors have forbidden images and representations of men to be exposed in public. In the present instance rumors have gone abroad of resistance on the part of the soldiery; and indeed a conspiracy is said to have been discovered which terminated in the execution of several dervishes and some other individuals. The portraits are suspended in some one of the most conspicuous places in the barracks; and many a devout Mussulman trembles lest the next step should be to place them in the very mosques. They are painted by an Armenian artist, and are well executed. Several of the pachas have recently had their portraits taken; and the sister of the sultan, following in the track of reform, is now having her own done by a young artist of our acquaintance from Switzerland.

31. Our girls' school and our high school have never been so prosperous, as during the present season. And though, in regard to missions generally in the Levant, it be "a day of rebuke and blasphemy," and though we ourselves have no reason to expect exemption from similar trials, yet we would encourage ourselves, and we would encourage our brethren also, with the glorious truth, "that the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Thousands and tens of thousands around us, starting at his voice from the slumbers of sin, shall awake to a new life, put on the garments of salvation, and walk abroad justified, sanctified, accepted, and beloved, as the sons and daughters of the Lord God Almighty. "Even so, Amen. Let thy voice be heard quickly, Lord Jesus."

Progress of Knowledge among Turks and Armenians.

Sept. 8. We attended to-day, by special invitation, an examination at the military school at Dolma Batche. The pupils examined were from the school at Scutari, who had come over to-day for this purpose. We were received by our old friend Azim Bey, the commandant, with the greatest cordiality and polite-

ness. The examination was in geometry, arithmetic, and reading; specimens of drawing and writing were also exhibited, which were highly creditable to their authors. We have nowhere witnessed a greater degree of readiness on the black board than here among these Turkish cadets in geometry. Their teacher, also a Turk, appeared quite at home in his department.

By the time the examination was finished the hour of dinner was come and we received so pressing an invitation to dine with the officers that we could not refuse. Two long tables were neatly spread on each side of the dining-hall, and capable of seating two hundred or more persons. At the farther extremity was the officers' table, separated from the others by muslin curtains, and here we partook of a plentiful repast. Every thing was neat and decorous, although Azim Bey seemed much mortified that he could not supply us with knives and forks, but must leave us to use the implements of nature alone.

We have rarely passed a more interesting day. Much, certainly, has been done by way of improvements among the Turks, although much, *very much*, that is desirable to the Christian, remains to be done. We trust the Lord will accomplish it all in his own time.

We were surprised at the readiness with which Azim Bey acknowledged their obligations to missionaries for their schools, etc. Two or three times to-day he repeated, before a room full of Turkish officers and others, that it is to *us* they are indebted for their schools, for their school-cards, books, and apparatus; that *we* had done every thing for them, and even that we had been the means of his going to England. Now although this is not all strictly true, yet, coming from a Turkish officer of high rank, and in that public way, it is an acknowledgment of some value. An elderly Turk, who is the general superintending teacher of this establishment, and professor of Persian and of geography, was very inquisitive in regard to our country. He wished to know if we were from *Washington*, as he pronounced it, (meaning Washington,) and if there are many Indians left in our country.

After satisfying his inquiries, which he had made with an English map of the United States open before him, he wished to know with regard to the extent and populousness of the Russian and English territories in America. He then proceeded in his inquiries to Mexico, and thence to South America. When

we told him that several of these states were once subject to Spain, but that they had made a revolution and were now independent;—"Ah," said he, "you were the cause of that. You were formerly under England, and you rebelled and gained your independence, and now these other states have followed your example. You are the cause of all these rebellions, and the fault is yours." This he said in a tone of great pleasantries, and there can be no doubt that his notions on the subject were very nearly correct, though we were truly surprised to hear such declarations come from the lips of a Turk.

9. Mr. O., an Armenian from Constantinople, called on Mr. Dwight. He is pretty clearly evangelical in sentiment, and appears more and more serious. He talked to-day about the obstacles in the way of enlightening the Armenian nation, and the true ground of hope that they may one day be enlightened. In his opinion the chief obstacles are ignorance and want of union. A single man, he said, can do nothing. He may try to communicate enlightened sentiments to others, but he stands alone, and if he is the means of effecting any individual reform, he is in continual danger of being sent to the gallies, or into banishment.

Ans. "Let him go into banishment, and there, in imitation of the apostles, let him preach the gospel."

He would not allow, however, that there was any hope of doing good in this way. He said, "We can never expect much good to be done until some great, influential man, or men, rise up on the side of truth, and by their influence collect others around them, of the same sentiments and feelings, who will thus be united together, and be prepared to do something effectually."

Ans. "Blessed be God, the kingdom of Christ does not rest for its support upon great men, and the influential men, of this world, and it has never, from its beginning till the present moment, been built up in this way. Do you not remember how it was at the commencement, that the poor and ignoble were chosen to confound the wise and mighty? It has been so ever since. The work is the Lord's, and what we need is faith in him. This will take away both the fear of man, and also any undue confidence in any arm of flesh."

This evening Mr. Dwight preached in Armenian to a small, select company at his own house in Orta Koy. A., from Constantinople, had requested this some

time ago, and now came six or eight miles for the purpose of hearing a sermon. The text chosen for the occasion was John iii, 3, with particular reference to A.; and although the congregation was small, yet the season was profitable. It was one of deep interest to the speaker, and we trust that some new ideas were awakened in the minds of those who heard. The subject was entirely new to G., and he listened throughout with the deep attention of one who has heard for the first time something of absorbing interest to himself in particular. May the Lord add the blessing of the Holy Spirit!

14. To-day Mr. Dwight, accompanied by the Rev. Mr. Southgate, visited the Armenian public school in Orta Koy, the present place of our residence. The principal of the school received us with great apparent cordiality, though whether it was sincere or not is somewhat problematical. We were present at the closing of the school, when the boys chanted their hymns and said their prayers. For this purpose they are arranged on one side of the room, all standing and beginning at one end, thus each repeated successively some part of the service. During the exercise they crossed themselves, perhaps fifty or sixty times, and the principal teacher appeared not a little ashamed to have us witness this part of the ceremony. Before they were done he turned to us and asked, with a very significant expression of countenance, "What does this crossing mean? How has it been introduced? And was it practised by the apostles?"

We knew very well that he did not ask for information, nor because he feels disposed to get rid of the practice; but because he thought something must be said to prevent us from going away with the impression that he is so blind and ignorant as to believe this ceremony to be religion. Mr. D. made therefore the following reply:—"I know not where it originated, but one thing is certain, nothing is said of any such thing being practised by the apostles in the New Testament."

Teacher. "In my opinion it was an early practice of the primitive Christians, not as a *religious ceremony*, but simply as an external sign, by which they recognised one another among the heathen and Jews by whom they were surrounded. But now it can be no longer necessary."

Answer. "You well know that we do not practise it; but if any one considers it proper I have no objection to his

doing it. It is neither bad nor good in itself."

T. "It is altogether unnecessary to repeat it so often as we do. My name you well know is Peter. Now it is not necessary that I should continue to repeat to you, 'My name is Peter, my name is Peter, my name is Peter, etc., when you know it well already. Neither is it necessary that we should, by this sign, continue to declare that we are Christians, when every body knows that already."

A. "The great sign by which others are to know that we are Christians is a christian life."

T. "Yes, yes, a christian life, proceeding from a pure heart, are the signs by which we should be known."

It is unpleasant to question the sincerity of any man, but it is difficult to avoid the conclusion that this teacher, who has known us for a long time, had got his lesson by heart, as it were, and said it off to us very fluently, when he would tell a very different story to one of his own nation, and of his own sentiments. This same man has lately, in several instances, secretly warned the people against us as heretics.

There has been a great scarcity of water in the capital, and in the adjacent villages, for the last month. Rain is very much needed, and unless it comes soon, the city will be thrown into great distress. Water is now brought in kegs, on horses, from a distance of from four to six miles, to the city, and if we used it as freely as usual, for washing and other purposes, it would cost one of our families, at least four hundred piastres (about \$20) per month, for water alone! A poor man, with a large family, can now hardly earn enough by his labor to pay for his water only! This deficiency is owing, in part, at least, to some defects in the aqueducts which supply the city; as it is said much of the water is wasted on its passage. The Turks have been praying publicly for rain for some weeks.

17. An Armenian who was present to-day at our chemical lecture, which consisted chiefly of experiments, remarked afterwards, with much simplicity, "This art is written in some of our books,—it is what they call mathematics, is it not?"

The sultan has recently taken a step which one would suppose must call forth the enmity of many of his people against him, though he seems to care very little now for the effects of his measures on the bigoted Turks. He has

taken into his own hands all the property of the city mosques. Formerly, all, or nearly all of the land was owned by the mosques, and from three to forty piastres tax was annually paid to them for every house; and when the owner died without a son to inherit it, all the building, improvements, etc., fell into the possession of the mosques, who sold it again, on the same terms as before. Now all this is the property of the sultan, and he receives the income, paying what is necessary for the support of the mosques, and takes the rest for his own use.

[To be continued.]

Trebizond.

EXTRACTS FROM THE JOURNAL OF MR. JOHNSTON.

Visits to Tripoli and Oonich.

MR. JOHNSTON embarked at Trebizond in a boat for Tripoli, July 15th, 1836, and arrived there on the morning of the next day. His course lay along the southern shore of the Black Sea. The coast was generally rugged and mountainous, and but partially cultivated. Tripoli he represents as being a place of considerable business, containing about three hundred houses; of which one hundred are occupied by Greeks, twenty by Armenians, and the rest by Turks. The Armenians and Greeks have each of them a priest, and the latter have also recently built a large church and school-house, and the prospect is fair for a large and flourishing school. To visit this was the chief object of the journey to this place. The teacher, however, an enterprising and valuable man, was soon after compelled by jealousy and opposition to leave the school. The quarrel is referred to below.

July 17, 1836. The second day of my stay at Tripoli was the Sabbath, and I went early to the Greek church to attend the morning service. Nearly the whole Greek population of the town, I suppose, was there, and their services differed very little from those of the Armenian church. Yet they will not acknowledge the Armenians, nor any other sect but themselves, to be Christians. Their devotion seemed to be fervent, and all over the house you could hear, "Lord, have mercy, Lord, have mercy." When the consecrated bread was carried round, not

to be eaten but to be worshipped, every one bowed down or prostrated himself before it, crossing himself with all the rapidity possible, and exhibiting every appearance of the most sincere adoration. But I had sad evidence before night that this devotion was barren of fruits. The service, as usual, was performed early in the morning, which gives the people the day for their pleasure. Many of them spent it at the coffee-house where I staid, as those do in our own country who never go to church; some attending to their pleasure, and some to their business. And it was on this day that the scene was acted respecting the teacher to which I have already alluded. As the story was told to me at the time, his accuser had reproached him in the church a few Sabbaths before with committing a blunder in reading his part of the church service, to which the teacher made, I know not what, angry reply. But whatever it was, his adversary endeavored to make use of it to his injury, and not being able to excite his own nation against him, he went on this day and made complaint to the Turkish judge. The priests and a great many of the people were summoned to be witnesses in the case; but, no one professing to have heard the conversation, the parties were dismissed for the present. From there they came to the coffee-house where I lodged, to give vent to their feelings; and such a battle of words, such a scene of angry debate was exhibited, as I have seldom witnessed. They seemed as if to have stamped one another into very atoms would have been but meagre satisfaction to their wrath. For volubility of tongue and fiery expression of countenance, with violent gestures of the hands, feet, head, and shoulders, the Greeks exceed all, when they engage in a personal contest of railing and mutual objurgation. The teacher has a large circle of connections, who interest themselves in his cause; and among the rest his brother, the priest, was a principal speaker. I was surprised that they were permitted to go on at such a rate in so public a place, for the Turks were coming in and going out all the time; nor did they seem to take particular notice of it, as if it were a very extraordinary occurrence. After they had spent all their fury upon one another, they gradually dispersed, and left the place quiet. The business was not finished, however, till several weeks after, when it terminated in the expulsion of the new teacher. For his adversary, determined to leave no means

untried, accused him of abusing Mohammed in a sermon. This is one of the last things he would be likely to do, but one of the easiest for the Turks to believe, and the last they would forgive. This accusation once brought forward, the poor teacher was glad to make his escape with life in hand, and all the fair prospects of the school were at once cut off. I have since understood, however, that he has obtained permission to return to Tripoli, and if so, he will probably resume his school. In explanation of the teacher's preaching in the church, it should be remarked, that the Greeks, at least in these parts, have the singular custom of putting laymen into the pulpit to make speeches instead of sermons. The priests seldom attempt to preach, but generally select the most learned from among the young men of the congregation to perform that service.

Returning to Trebizond on Monday, Mr. Johnston on the 3d of August took passage in a steamer for Samsoon, a town on the southern shore of the Black Sea, still farther west, inhabited principally by Turks, the Greeks having a village of 150 houses a mile or two distant. Senakerim, whose name is often mentioned in the journals from Constantinople, was one of the company. From this place they proceeded to Tcharchambah, and thence to Oonieh, where they arrived on the 5th, the country being much of the way low and level and adapted to the growth of rice, of which considerable quantities are produced. Oonieh, thirty years ago a place of considerable trade, is now in a decayed state, the streets narrow and filthy, the houses about 2,000, of which 500 belong to the Greeks, and forty-seven to Armenians. The former had requested Mr. J. to aid them in establishing a school.

An incident occurred here a few days before our visit which deserves to be related, as showing the present feeling and conduct of the Turks towards Christianity. A certain Turk of Oonieh has under his authority and is educating as a Mussulman a Greek youth from the Morea, who was taken captive in the time of the Greek revolution. This boy, associating sometimes with the Greek children, had perhaps gone home with some of them, and was absent two or three days from his master. The Turk became uneasy, and making inquiry, some one said the boy had been seen at the house of a certain priest, who teaches

May,

a small school. Whereupon, taking a club in his hand, he went straight to the house of the priest, smote him a severe blow on the head and retired. This led to a judicial investigation, in which the testimony of a Christian not being admissible according to Mohammedan law, two or three Turks certified that they had seen the boy in the school, the lad also exhibiting a handful of money which he said the priest had given him to buy him over to Christianity. In conclusion the priest was sentenced to receive a hundred blows of the bastinado, which was afterwards commuted for a fine of 6,000 piastres. Yet we were assured by the most respectable men of the Greek community, that the whole process was a tissue of lies. The boy had not been near the house of the priest, nor had they had any communication whatever.

Tokat—Grave of Henry Martyn—Armenian Bishop.

After visiting Amasia and other towns, Mr. Johnston proceeded to Tokat.

13. We arrived at Tokat about two, P. M. About two hours from Toorkbal we passed the crumbling ruins of a deserted village, and saw on our left the mouth of a cave in the side of a mountain, in which the *surugi* told us there stands a man without a head, with sword in hand, and permits no one to enter. This was an old man, and he related this marvellous story with every appearance of sincerity. The people of this country, both Turks and Christians, are very superstitious respecting ghosts. The Turks also believe in a species of invisible beings inferior to the devils, which they call *jin*, and the Christians have ignorantly incorporated it into their own creed also, as they have many other parts of the Mussulman creed. They believe them to inhabit waste places, and often to inflict diseases upon persons. They also perform some friendly offices, such as discovering lost goods, pointing out the place of hidden treasure, etc.. This gives rise to an order of professional wizards, whose business is to interpret between men and the *jin*.

When we arrived at Tokat we stopped at the first khan we found, and there rested while Senakerim went in search of an Armenian gentleman to whom he had a letter of introduction from a friend in Constantinople. By his assistance we found a more comfortable lodging in another khan, said to be the same in

which the good man Martyn breathed his last.

14. Sabbath. We remained in our room alone, nor were we disturbed by the least noise during the day, for the khan in which we lodged being occupied almost exclusively by Christians, no business was transacted on this day within its walls. In the afternoon we walked out to see the tomb of Martyn; but we found the cemetery so extensive that we despaired of finding the tomb ourselves, and sent for a priest to point it out. He conducted us near the centre of the burial ground, and showed us a marble block, about three feet long lying by the side of other monuments and upon it I immediately recognized the Latin inscription and the name of Martyn. The priest did not recollect the event of his death, though his head was gray, but had the particulars from his father who was a priest before him. I experienced a peculiar sensation while I stood there and thought of the dear saint whose remains were deposited beneath that stone. He replied, "God be merciful to him," and forthwith repeated a prayer in Armenian for the repose of his soul. We returned to our room and presently our Armenian friend came to see us again, and after half an hour's conversation he left us, promising to come the next day and accompany us to see the bishop.

After giving some account of the Armenian school which he visited. Mr. Johnston proceeds—

15. From the school we went to see the bishop. We were introduced to him and he invited us to a seat by his side. He is a very corpulent man apparently about fifty years old; has a keen eye and a superior mind. The history of this man is very interesting, and I have therefore taken the greater pains to find out what he is. This is the same bishop that was accused to the patriarch two years ago as a contemner of the mysteries of the church, and a preacher of heresy. Senakerim, through Peshtimal-jean, procured the original letter sent to the patriarch and copied it. From this letter it seemed that he had made a bold attack upon the superstitions of his church, and that he had made some important advances towards a correct understanding of the truth. He was not

recalled at that time but only admonished by the patriarch not to preach such things as he was charged with, especially before the common people. What course he pursued after this, I have not learned, but for some reason he was a few months since called to Constantinople. While there he remained silent, or if he opened his mouth on the subject of religion, he was careful not to speak against the corruptions of his church. But at Constantinople there is now a number, and some of them among the rich and influential, to whom God has given repentance to the acknowledging of the truth. One of these, who seems to be full of faith and the Holy Ghost, gave this bishop a sharp rebuke for the course he was pursuing, and told him he must be bold and speak the truth, let the consequences to himself be what they might. He replied that he had spoken much, but that his speech and his preaching seemed to be vain. They spent a whole night in conversation together; and he had also many interviews with a pious priest while there, whose conversation he told Senakerim had comforted him very much. By means of the friends of reformation among the influential Armenians at Constantinople he was sent back to Tokat. Senakerim did not see him at Constantinople; nor did he now have a letter to him; but being intimate with the individuals with whom the bishop had these conversations, he had only to say that such and such individuals desired to be remembered to him, and he understood at once who and what we were. Senakerim being an Armenian, it was easy to turn the conversation upon the state of their own church and nation. They spoke much of the superstition in which the mind of their nation is bound up, calling it ignorance, however, for the sake of others who were present; and the bishop observed that the people were not only ignorant, but, what was more to be lamented, they were not conscious of their ignorance. A priest who was present thought there was now a prospect of improvement, that a beginning had been made towards enlightening their nation. What he alluded to I did not understand; but the bishop replied, that "these patches would never mend the garment, the whole needed to be made anew." He made other similar remarks, and his whole conversation indicated an awakened mind; and he spoke moreover with an appearance of sincerity so unusual in an Armenian ecclesiastic, as to make a very

favorable impression on my own mind respecting his religious character.

On account of the ceremony necessary to be observed with a dignitary, it was impracticable to obtain so full a development of the bishop's mind as was desirable. Moreover, I did not think it best to make him many visits for fear of giving his enemies occasion to say that he wished to make the people protestants. He had fears himself on this account, and told Senakerim not to tell the people that I was a missionary. That fact, however, was known almost as soon as we dismounted from our horses, for one of the first persons we met in the streets was a catholic Armenian who had visited me in Trebizond. Senakerim, being himself an Armenian, could go without exciting suspicion, and once finding him alone, the bishop opened his mind freely. In this interview he learned from the bishop that he was not only determined to persevere in his efforts to enlighten and reform his nation, but was considerably encouraged since his return from Constantinople. He has gained the favor of the people by procuring for them a diminution of their taxes, (for pecuniary interests outweigh all others with these people; so emphatically true is this, that no motive but the prospect of some worldly advantage will move them to take any measures for the intellectual improvement of their nation.) He says he preaches to the people that they must search the Scriptures, and on one occasion he remarked, in the presence of a priest, "We have had the mysteries of the church long enough, it is time now to learn the mysteries of the gospel." The school which we visited is only the beginning of a more extensive plan which he hopes to introduce by degrees; he designs presently to take charge of the first class himself. He desired Senakerim to recommend this school to the people, which he did, and found that some of them were already much pleased with it. He also inquired with much interest about the missionaries' school in Constantinople.

There is evidence abundant that the mind of this bishop is so far enlightened as to perceive the necessity of a great reformation in his own church. But I particularly regret not having had opportunity to ascertain his views and what has been his experience of spiritual religion. He has had the advantage of no human instruction, except what little intercourse he had with young converts in his recent visit to Constantinople. But

it is hardly conceivable that he could obtain such distinguishing views of the errors of his own church from the simple reading of the Scriptures without learning at the same time the doctrine that is according to godliness. If he understands how the gospel should be preached, his office gives him an excellent opportunity to make known the truth, for in the Armenian church the bishops are the only preachers. In fine, this man seems evidently to have been raised up of God for some good purpose; if not to be the instrument of a reformation, at least to prepare the way of the Lord before him in making ready a people to receive his word. It is too soon to speak of a reformation having commenced in Tokat, but certainly the present appearance is promising, and it is natural for a disciple of the Lord Jesus to connect this event with the death of Henry Martyn; for it was here that that good man offered up his last prayer. What more probable than that his dying intercessions were made in behalf of Tokat; and one who has read his journal can easily believe that he interceded not only with strong crying and tears, but with faith in the promises of his covenant God. And though a quarter of a century has intervened, the Lord has not forgotten one of his requests, and what he has promised he will certainly fulfil. At that time a cloud of impenetrable darkness lowered over this devoted land, and not a star of hope appeared. But now, though the darkness is still as great, in several directions, a light is discernible; and before another quarter of a century has rolled away, how glorious a change may be expected. What are all the strongholds of error, with all the power and craft of the prince of darkness to defend them, when the Lord reveals his arm to save?

The number of Armenians in Tokat was represented to us as being much greater than has been stated by some others. Several individuals told us that there were two thousand houses; but one, who from his standing in the nation ought to know, having given the number named above, afterwards admitted that it might be written fifteen hundred. The appearance of the Armenians here is very much the same as in Constantinople and Smyrna. They wear the *halpak* and some of their dress richly.

A fuller account of Tokat, and the Armenian people in the quarter to which the foregoing journal relates, is given in the *Researches in Armenia* by Messrs. Smith and Dwight.

Mahrattas.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 110.]

*Pumple—Kermulla—Purrinda—Jain
Sect.*

January 13, 1836. Pumple. Having previously made arrangements for a tour with Rev. C. L. Farrar, of the Church mission in Nasik, we started early this morning from Ahmednuggur, and were well on our way to this village, sixteen miles distant, before the sun rose. Today is one of the Hindoo holidays. At such seasons the people are generally engaged in feasting and amusement. Late in the afternoon, however, we found opportunity to speak to a considerable number who were assembled near the principal village temple. They gave good attention, but replied that it would be wrong for them to abandon the religion which had come down from their remote ancestors, and which would not have been established at first, if there had not been sufficient evidence of its divine authority. There is no school in this village, and but few people can read.

16. Kermulla. Arrived here this morning, and put up in an old mosque. During the day, many people of all classes called on us. Sometimes the mosque was filled, and most of them remained for a considerable time. Their motives in calling were various. Some, being in the employment of government, called out of respect to us as Europeans; some, being informed that we understood their language, and spoke to all who came to us, called to see how we could use it, and what we had to communicate; and many, hearing that we distributed books to all who could read, came to obtain some for themselves: but whatever were the motives which induced them to come, we embraced the opportunity to state the truths of Christianity, and to urge their importance on their attention. In the course of the day we probably addressed, and at considerable length, several hundred persons; and have distributed a still greater number of tracts and parts of the Scriptures. The day has been one of uncommon interest.

17. To-day we have had frequent opportunities of addressing people, and of conversing with them on religious subjects. As missionaries have seldom

passed this way, more than ordinary curiosity and attention has been excited by what we have said, and by the books we have distributed. Such is generally the effect produced by the first preaching of the gospel in a heathen place. This curiosity, however, is soon gratified, and the excitement subsides into indifference, perhaps often into enmity to a system of religion which makes repentance for sin and faith in the atonement and mediation of a Savior, essential to obtaining pardon and salvation. Immoral as the Hindoos and Mohammedans are in their general conduct, they yet rely with confidence on their supposed meritorious works; and the invitations of the gospel, addressed to sinners, find no response in their feelings. Such will continue to be their views of themselves, and their feelings towards the way of salvation revealed in the gospel, till the Holy Spirit shall convince them of sin, of righteousness, and of a judgment to come. Till then, the missionary will not be viewed by them as the messenger of good tidings, nor will he hear the inquiry, What must I do to be saved? How long shall we have reason to say, Who hath believed our report, and to whom hath the arm of the Lord been revealed? Oh Lord, increase our faith.

Kurmulla is a large and pleasant village, containing probably 1,600 or 1,800 houses. The fort, which is situated at the west end of the village, is dismantled. The walls and other parts, as the ditch, bastions, etc., are still in a state of good preservation. Most of the public edifices in the fort are in a decayed and ruinous state; but the private dwellings, which are numerous, are occupied. About a mile east of the village is a celebrated temple of the goddess Bhowanee. The temple and its various appurtenances make a cluster of high edifices and towers, and are seen at a great distance. An annual festival is still held here in honor of the goddess. For some years past the prosperity of this temple appears to have been declining.

19. Purrinda. Arrived here early this morning. A native with a part of my baggage was sent here last night, with directions to stop at an old mosque, where we had been informed Europeans traveling in this way usually put up. Night came on before he reached the village, and mistaking the road, he went to a temple of Bhowanee, and took possession of some of the out-buildings. No objections were made, as it has been common for native travelers to stop in them. But soon after our arrival, many

people assembled near the temple, and manifested some uneasiness on account of our being there. We informed them how it had happened, and said, if they had any objection to our remaining here, we would have our things immediately removed to some other place. After some consultation among themselves, they said we might remain here, but they had two requests to make,—one was that we would permit no person of low caste to come near the temple, and the other was that we would put no obstruction in the way of those who might come to worship. The place of which we thus obtained possession, though very inconvenient to ourselves, yet afforded favorable opportunity for addressing the people, and for conversation with them. When it became known in the village that we conversed with all who came to the temple, and gave books to those of them who could read, many soon collected together, and we had company most of the time through the day. Sometimes thirty or forty persons were present at once, and they generally remained for half an hour or more,—long enough to hear such a statement of the principal truth of Christianity as would greatly assist them to understand the tracts and Scriptures which they received. Some of them disputed zealously for their own objects and modes of worship, and others urged their objections against the facts we stated and the truths we inculcated; but many listened attentively, and promised to read the books we gave them.

A considerable number of those who called, were of the Jaina sect. This class do not follow the common Hindoo religious system. They have their own sacred books, their own priests, and their own objects of worship. They regard the brahmans and all who adhere to them, including the great body of the Hindoos, as heretics; and in return, they are themselves regarded in the same light. They have commonly been described as atheists; but they ought rather to be regarded as pantheists,—not denying the existence of God, but believing that he exists only in connection with matter, as the all-pervading animating principle, or soul of the universe. They believe that some men, by the practice of austerities, have obtained emancipation from matter. Of such they reckon twenty-four. For these persons they have great reverence, and set up their images as objects of worship in their temples. The one of them, who is held in the highest esteem, and who is most frequently worshipped, is

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called Parasnath. Many of their common temples contain only his image.

Purrinda belongs to the Nyzam of Hyderabad. It is situated on an extensive plain, about a mile east of the river Sena. It once ranked among the cities of the Deccan; and its name often occurs in Hindoo and Mohammedan history. The village now contains about fifteen hundred or sixteen hundred inhabited houses.

*Wyerag—The Lingaet Sect—Sutyanat'h
—Self-righteous Brahmin.*

22. Wyerag. Arrived here at about eight o'clock this morning, and took up our abode in an unoccupied part of a large building belonging to the government. We found this village more populous, and apparently more wealthy, than any place we have yet seen on our tour. No missionary, as far as we know, has before passed this way. A few tracts, given away soon after our arrival, produced much excitement and inquiry in the village, and our lodging-place was soon thronged with a crowd of people. They generally remained long enough to hear the principal truths of Christianity related and briefly explained. As the subject was quite new to most of them, little disposition was manifested for disputation or caviling. For some hours we were thus engaged in addressing successive companies of people, and in furnishing them with the Scriptures and tracts. The people generally here appear to be uncommonly intelligent and enterprising; and the proportion of them who are educated is remarkably large. The Lingaets, a religious sect but little known in the western and northern parts of the Mahratta country, are here numerous. They are worshippers of Sheeva, and disregard all the other Hindoo gods. They wear the things or objects by means of which he is worshipped, concealed in a small box, or wrapped in a cloth, suspended on the breast by a string or a small silver chain around the neck. These are daily taken out and worshipped, in the belief that the god prescribes this mode of worship, and accepts it as rendered to himself. Indeed, all worship of him is performed in this way. A description of these things, or more properly of what they are designed and always understood to represent, cannot be given. Decency forbids it. In places where the Lingaets are few in number, and imperfectly acquainted with the doctrines of the sect, they are partially subject to the brahminical priest-

hood, and require their services at marriages, etc.; but in this place, and we are informed that it is the same in the country north from here, where the sect are still more numerous, the Lingaets have no connection with the brahmans. They even insult and revile them. Their religious rites in their temples and in their families are performed by men of their own sect, called Junguras. Foolish and ridiculous (if the subject were not too serious,) as the doctrines and practice of this sect appear, they are intelligent and wise in managing their worldly affairs, and they have most of the trade and wealth of this place in their hands.

Near the house in which we have stopped, is a large temple dedicated to a god called Sutyanat'h. Not having before heard of this god, we made some inquiry concerning him, and the people gave us the following account. About two hundred years ago, a devotee of this name, remarkable for his austerities and wisdom, lived in this village. He was a man of great sanctity, and had many followers and disciples. After his death some of these declared that he had several times appeared to them, and informing them that he had been exalted among the gods for his piety and merit, commanded them to worship him, and to teach others to do so. The story was believed. His image was set up to be worshipped over the place where his ashes were buried. Those who had been his disciples were zealous and active, and the people were then, as they now are, credulous and superstitious. Gifts were presented, offerings were made, and vows, the objects desired being realized, were performed. In this way his name was placed among the gods, and his fame continued to increase, till about fifty years ago, a rich merchant of the village erected the present splendid temple over the image. Thus a man, who was an imposter or a fanatic while he lived, is believed to have become a god when he died; and hundreds of deluded beings now daily worship his image. What superstition, ignorance, and infatuation exist among all classes in this dark part of the world! Who can view their wretched state in this life and not pity them? Who can contemplate them as immortal beings and not pray for them?

24. Sholapoore. Sabbath evening. Arrived here yesterday. This is a civil and military station. There being no chaplain at present connected with the station, Mr. Farrar performed divine service at eleven o'clock, in one of the regimental mess-houses. The European

population were generally present, and were very attentive. The native population here is large, and of a very mixed character.

Under date of January 25th, Mr. Allen, after giving some account of a brahmin, at Ahiarwree, who was keeping up an *agni hotra* or perpetual sacred fire, and who had become extremely self-righteous by his superstitious observances, and treated the gospel with great scorn and hatred, adds the following remarks—

I have always found those persons who trust in the supposed merits of their rites and ceremonies to be less affected by argument, reason, and truth, than those whose reliance is placed on the merit of their supposed virtuous actions. It is easy to convince men of the latter class, that if they have not erred altogether, yet they have really and truly erred in some instances, and therefore stand in need of divine mercy; but nothing seems to affect the conscience of the former class of men. The numerous, I may almost say innumerable, rites and ceremonies of the Hindoo religion, and the great merit ascribed to the performance of them, constitute one of the strong-holds of heathenism. The Spirit of God alone can convince them of their delusion and dispel their blindness. How dangerous and deplorable such a state; and how earnest ought all Christians to be in their supplications for the influence of the Holy Spirit to accompany the preaching of the gospel to the Hindoos!

Beejapoore—Its Fort, Mosque, Mausoleums, Cannon.

Mr. Allen writes that this place has never before, so far as he can learn, been visited by a missionary.

29. Beejapoore. From Shadapoore to this place, seventy miles, the country is generally level, slightly cultivated, and thinly peopled. In some villages we found both the Mahratta and Canarese languages used in common intercourse, but reading and writing, with few exceptions, are confined to the former language. Beejapoore, (sometimes called by the English writers on India, Viziaapoore,) was for nearly two hundred years the capital of a Mohammedan kingdom. It was then one of the largest and most populous and splendid cities in India.

Native authors of that period say it contained 954,000 inhabitants, and 1,600 mosques. Allowing these accounts to be somewhat exaggerated, yet the extent of the city, and the ruins outside the walls, which extend in some directions for nearly two miles, shew that its population must have been very large. The wall inclosing what was originally the city, is eight miles in circumference, and is built of hewn stone, having towers at intervals of about one hundred or two hundred yards. It is surrounded by a deep ditch, excavated much of the way in solid rock, and in some places now partly filled up. This is said to be the largest fort in the world. Within this is another fort, which contains also within itself a strong castle. The Jumma Musjid, or great mosque, in which we have taken our lodging, is a splendid edifice 290 feet long, and 165 feet wide. The two wings which project from the front corners are each 210 feet long by forty-five feet wide. The roof of the edifice consists of one large dome in the centre, and many small ones around it, and is supported by rows of pillars united at the top by arches. The place for prayer contains many extracts from the Koran, beautifully carved in stone, the letters covered with gold. The design and execution of the structure in all its parts, display great genius and skill. It is built of stone or brick and lime, no wood appearing to be used in any part of the structure. It was erected 270 years ago by Ali Adil Shah, then king of Beejapoore, and it is still in a good state of preservation.

To-day being Friday about twelve or fifteen persons, with their moollah, came to worship. They were engaged about an hour in hearing the Koran read, and in prayer. They appeared to be earnest and devout. To hear men thus offering up their prayers to one who was an impostor, and calling on him to hear and save them, was truly affecting. But how different the scene before us from what formerly took place here every Friday at this same hour, when kings and princes, with all their splendor and train, came here to worship!

Near the Jumma Musjid is the mausoleum erected by Mohammed Shah, (sometimes called Sultan Mohammed,) over the tomb which he had prepared for himself and his family. This edifice is described by an English traveler to be 240 feet square. The interior is one vast room, covered by a single dome. In the centre, on a large elevated platform, are the tomb-stones of the royal

builder and his family, seven in number. Their bodies were deposited in a vault or vaults beneath. At each corner of the mausoleum, and contiguous to it, is a large minaret. In each minaret is a winding passage, ascending through eight stories to the top, where it communicates with the mausoleum at the base of the dome. A view of the interior of the mausoleum from this position exceeds any which can be had on the ground-floor. From this place, men walking on the floor appear like children. The top of the dome appears still to be as high above the observer as it did when he stood on the ground-floor, now probably more than one hundred feet below him, while all the upper parts of the edifice appear much larger. The echo of our voices when speaking to each other from opposite sides of the dome, was loud and distinct. This stupendous edifice was erected by Mohammed Shah, one of the kings of Beejapoore, who died 175 years ago. Though slightly injured and decayed in some parts, yet few structures have so well endured the destroying influence of time.

30. Last night an intelligent native man, well acquainted with the history of this place, called on us and engaged to accompany us early this morning to see some of its principal curiosities. He accordingly came, and as soon as it was sufficiently light, we went to examine the ruins of this once splendid city. We looked at two or three of the royal palaces and gardens. One of these remains about entire, and enough remains of all to shew their form, extent, and magnificence. The mosques and mausoleums are very numerous—including those outside the wall, they probably amount to several hundreds. A considerable number of these are of a size, solidity, and beauty seldom to be met with. One mausoleum, nearly sixty feet square, exclusive of a double verandah, each fifteen feet wide and twenty-two feet high, entirely surrounding it, has a large part of its surface covered with extracts from the Koran, beautifully carved in the stone. The mausoleum, in all its parts, with the verandah which surrounds it, is built of granite finely wrought, and the structure is covered by a splendid dome. In the centre of the building are the tomb-stones of the royal builder, Ibrahim Adil Shah, and his family.

Among the curiosities we saw two or three cannon which deserve a passing notice. One of them is a piece of brass

ordnance, of stupendous size. "Its weight is more than forty tons. The diameter of the muzzle is four feet eight inches. The diameter of the calibre is about thirty inches. A cast-iron ball for this cannon would weigh 2,646 pounds." The superstitious natives believe that some evil spirit has taken up his abode in this cannon, and they worship at the muzzle, offering prayers, incense, flowers, etc., to appease him and thus prevent his injuring them.

On a high and apparently very ancient temple, designed probably for a place of observation as well as defence, is an iron cannon more than thirty feet long, with a calibre of thirteen inches. On one of the bastions connected with the wall, is another iron cannon, which, though not quite so long as the last mentioned, is yet in other respects much larger, being four feet three inches at the muzzle, with a calibre of twenty-one inches. These two last mentioned cannon are made of bars of iron hooped round and welded so as to make a compact mass. But enough concerning such engines of destruction. May the time soon come when they shall be cut up and forged into ploughshares and pruning-hooks for the use of the neighboring husbandmen.

Beejapoore belongs to the rajah of Satara. It contains probably twelve hundred inhabited houses. Of these one fourth part may be those of Mohammedans. Their general appearance indicates great poverty; and as we visited the scenes of their former wealth and splendor, many were ready with their tale of misery, hoping to gain something in the way of charity. We have found the Mahratta language much less used than we expected. The Mohammedans generally use the Hindooostanee or the Persian, and the Hindoos generally in common intercourse use the Canarese. The brahmims generally can read Mahratta, and many of them can use it in conversation. This difficulty in respect to the language of the people has necessarily much limited our intercourse with them, and consequently our labor for their spiritual good. We have distributed tracts and the Scriptures, and have conversed with individuals as we have found opportunity. This place is the limit of our tour. It is two hundred miles from Ahmednuggur, nearly in a north direction. We shall now change our course, and proceed for some days nearly in a northwest direction.

1837.

Nimburgee—Mungulwarree—Punderpoor.

Feb. 3. Nimburgee. The country from Beejapoar is generally level; the villages are small, and the appearance of the people indicates poverty and ignorance. This village contains 250 or 300 houses. The people appear to have heard nothing before of Christianity. They have usually been attentive, and we have been engaged most of the day in stating and explaining the truths of the gospel, or in conversation with individuals on religious subjects. In such instances attention and apparent acquiescence to the truth of what is said are generally to be ascribed to curiosity, ignorance, and fear of opposing.

4. Mungulwarree. After much trouble, we succeeded in obtaining possession of a small house in a populous part of the village. No missionary, so far as we know, has before passed this way, and the people seemed at first to avoid us. But when they saw that we could use their language, and were disposed to converse with those we met, they became more accessible. A few tracts we gave away were carried into the bazaar and excited much curiosity. Our place was soon thronged with people, some inquiring for books, and others listening to hear what we had to say. The company, though continually changing, yet continued to be numerous till nearly night. There were often fifty or sixty persons present at once, and most of them remained a considerable time. As they were quite unacquainted with Christianity, our time was taken up in stating and explaining its principal truths, and in replying to the few inquiries and objections which were made. People generally, however, listened with encouraging attention, and little disposition was manifested to dispute or cavil. We have to-day distributed a great number of tracts and of the Scriptures, which will assist those who may be disposed to inquire farther concerning the truths they have heard. May the Holy Spirit incline the hearts of many to examine, enlighten their minds to understand, and guide them to a knowledge of the truth.

5. It was our intention to leave here early this morning and proceed on our tour. But we found the population to be more numerous and more disposed to listen than we expected, and so we concluded to remain another day. To-day we have had company much of the time.

When present in considerable numbers, as they often were, we addressed them, as far as practicable, collectively. When but few were present, our intercourse with them was in the way of conversation. Many of them were persons who called yesterday. We found that they remembered what they had heard, and had read the books they received enough to think of many objections to the application of the truths of Christianity to themselves. One man brought back several tracts and portions of Scripture which had been given to him and to his friends, saying that the books were not such as they expected, and they had no farther use for them. Mungulwarree is supposed to contain 1,700 or 1,800 houses. The proportion of people who are educated, is uncommonly large. We have distributed a great many books, which may be blessed to the spiritual good of some of them. This place is subject to a native prince who has extensive possessions in the vicinity. His deputy, and most, if not all, who hold stations in the government, called on us.

7. Punderpoor. Arrived here yesterday and took up our abode in the same place which I occupied here two years ago. It was some time before we could find any opportunity of conversing with any one who would listen to serious things, or of furnishing with books any who could read. When, however, the attention of people became excited, our lodging-place was thronged, and continued to be so through most of the day. The company has been nearly or quite as numerous to-day. Some came to obtain books, some came prepared to defend their own system of religion, if they should hear any thing said against it. And others, expecting there would be discussion, came to see how it would be managed, and what would be the result. People generally remained long enough to hear a brief statement and explanation of the principal truths of the gospel, and we endeavored to accompany the distribution of tracts and the Scriptures with as much instruction as the time and circumstances would admit. We had several discussions of considerable length with brahmans, eight or ten of them taking part, and a crowd looking on and listening. They were generally civil and respectful, though earnest and zealous in defending the principles and practices of their religion. At the conclusion of the discussions no one refused books, though we remarked that we expected all who received any to examine

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carefully the subjects contained in them. We have here preached the gospel to several hundred people, and distributed a great number of tracts and of the Scriptures. May the Holy Spirit follow what we have done with his gracious influence, and make the infatuated idolaters wise unto salvation.

For a description of this high place of iniquity, see the *Missionary Herald* for 1835, page 186, extracted from my journal of a former tour to this place.

[To be continued.]

China.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED NOV. 29, 1836.

THIS letter was written at Macao, where Mr. Williams was then residing, employed in printing a revised edition of Dr. Morrison's Chinese and English Dictionary, which he hoped would be finished in February.

Short Excursions for Conversation and Distribution of Books.

Mr. Lay, the agent of the British and Foreign Society, has been living with me for the last two months. We have, during that time, taken two or three interesting excursions in the vicinity of Macao, and he has also gone alone a few times. At one time we took a bag of books, and went across the water to an island opposite Macao, intending to spend the whole day in visiting the Chinese scattered about there, and distribute among them the tracts we carried. We were rowed across by women, who here, as elsewhere in China, perform this laborious business. We landed among a group of huts belonging to the fishermen frequenting the waters thereabouts, and started for a village we saw in the distance. The day was pleasant, and our way through the paddy fields and among the farm-houses, was enlivened by the singing of birds, and the playfulness of children who ran out of the houses to see us pass. The supposed village, however, proved to be only a cluster of half a dozen substantial brick houses, in which we found a few females who treated us quite civilly, and one man engaged in sweeping rice on the threshing-floor. He accepted a proffered book very readily, and invited us into his domicil to rest a while.

We were now at a loss where next to go. No village was in sight, except at a great distance, and the bag of books was too heavy to carry back again. In this half settled frame of mind, we saw a bevy of females sitting by the way-side resting from their burdens. We made towards them and found their loads to consist of dried grass, which they had procured from the mountains lying before us, to use in the kitchen during the winter. This unsubstantial fuel was bound up in faggots proportioned to the strength of the carrier, and hung at either end of a pole laid on the shoulder, in which manner these industrious women had already brought it several miles, and their homes were yet at a good distance. They were rather reserved at our first salutations, but soon became sociable; and opening our bag of books, we asked an active lad, who had joined the group, to read one of the gospels. He read a few lines, when the volume was taken from him by a man standing behind, who was looking over his shoulder. By this time, the number of people had considerably increased from those passing by with faggots, stopping to see the foreigners, and we were soon quite hedged about with bundles of grass. Applications for books were now general, and the same boy who had before read to us, was now engaged in preferring requests in behalf of the women; but they, seeing our stock rapidly diminishing, cast aside their bashfulness, and themselves came up to get one, affirming that they had husbands or sons at home, who could read if they could not. Petitions from them for books could not be resisted, and our bag was soon empty, which called forth expressions of disappointment from some of them. "So few books fit so many people!" said they, "why did you not bring more?" After a little more pleasant conversation, they began to take up their burdens to go, and we parted mutually satisfied—on our part for having found our success so much better than our fears, and they evidently gratified with the acquisition of a book.

In this interview, we had a fair opportunity of seeing the Chinese peasantry manifest their natural feelings towards us as foreigners; and nothing in their conduct could be taken as offensive or rude. Before we separated there had probably fifty people collected, and every one was as kindly to us as the same number of like persons would be in any part of the world. The influence of the females was apparent in restraining all

rudeness. I was making a comparison between those of them whose feet were as nature made them, and those whose feet had been cramped in fashion's vice, giving my judgment in favor of the former. This comparison was made at rather an unfortunate time, for what I said was heard by one just hobbling by; and she, to show that I was no judge of such matters, set out to run with her burden, which nearly overthrew the poor girl, and excited the merriment of those sitting. Hopes were entertained by us too, that these books were requested with some reference to the fact that they were religious works, for it was not till after they were examined that the demand became general. One intelligent looking man, after looking at a volume of the Scripture Lessons given him for a few moments, began in a loud voice to tell the tenor of the books to those around. He declared that they taught the practice of virtue, that men should be good, and once made a reference to the name of Jesus, when I reminded him of it, in a manner that one does when a thing is momentarily forgotten. This movement on his part was so voluntary, that we were much pleased with the attention and thought it betokened. On leaving, we could not restrain a prayer to God, that he would condescend to bless his own word so cheerfully received.

On another visit to the same island, we encountered a party of eighteen men engaged in burying a man, apparently under the direction of a landlord, who was a good beau ideal in his form, manners, and tone of voice, of that class of people. Every one of them was supplied with a book, which they requested before we distributed them; and the head-man, seeing the bag empty, with the greatest good will and pleasantry, took up a basin filled with ground nuts and oranges, and forced its contents into the bag rather against my will. "What," said he, "you give away all your books, and I give you nothing in return!" This reception was gratifying, for near this place, Mr. Lay, a few days before had had his books returned to him.

In another short walk we took, we met a Chinese who had performed two or three voyages as a ship carpenter, having been to London, Bonbay, and also up the coast in the opium vessels. Several books had been given him by one person and another, most of which he declared he had given as presents to

his friends living in different parts of the empire, and that as far as he knew they were read. It is an ancient custom of the Chinese to give and receive gifts at new-year, and it was as such presents that this man had distributed the Bibles given him. Knowing the regard paid to tokens of remembrance from friends among the Chinese, may we not hope that these volumes will be read with attention, partly from respect to the donor? The carpenter took several of our tracts, which he said he would give to the village schoolmaster on his return from Macao. The hamlet near which we then were was poverty and wretchedness personified. The men were mostly in the fields, and the women and children were dirty and ragged enough. Filth and dirt every where appear to be concomitants of heathenism. A christian peasant strives to make his poverty clean and wholesome, while a heathen is content to live in such wretchedness and mire as would put the more cleanly beasts of the forest to the blush. The cabins were mostly built of mud plastered, and at a distance they appeared very pretty, embosomed as they were in a grove of bamboos. The buffaloes were alarmed at our approach, and were inclined to make closer observation of us than was pleasant. They are a larger animal than the cow, but coarser in their appearance and dirtier in their habits, delighting to wallow in the dirt like swine. Near this village we found the tallow-tree growing, a most beautiful tree in its foliage and shape. The tallow envelopes the seed, and is separated by boiling in hot water, from the top of which it is taken and run into candles. These are covered with a coat of vermillion, and have the property of never becoming hard. On our return we met an elderly, grey-haired man, who saluted us very courteously, but for whom we had only a small and partly torn tract, which he kindly received. In all these excursions, there have probably been 150 volumes distributed; a small number, I know, but the kindness and interest with which they were received is indicative of the success more extensive distributions would meet.

Dec. 10. Messrs. Lay and Stevens left Macao on the 3d instant in the Himmaleh for Borneo.

A general letter from the mission to China has been received and will be inserted hereafter.

Proceedings of other Societies.

FOREIGN.

MISSIONS OF THE WESLEYAN MISSIONARY SOCIETY IN POLYNESIA.

THE London Missionary Register, contains interesting notices of the Wesleyan mission at the Friendly and Fejee Islands. The first paragraphs are from communications of the Rev. James Watkins, and relate to Niua, one of the Friendly group.

Introduction of the Gospel—Moral Change Ejected.

The work of the Lord continues to make progress in these islands. We may be said to have all the islands under our care, or, at least, open to us, from Tongataboo to Niuafoou.

Soon after the visit of Mr. Cross to Niua, or Keppel's island, an opportunity presented itself of sending a teacher, in the person of a young chief of considerable authority in that island, but at that time resident at Lifuka, and a member of one of my classes. He was accompanied by several other promising persons. I furnished the requisite books for commencing a school; and a number of sermons and portions of Scripture, to be read in their public services. They arrived safely at Niua; and a considerable number of the inhabitants soon joined them, though the principal chief and the majority of the islanders were not only indifferent, but hostile, to Christianity. The little flock, however, continued united, and their number was augmented by frequent secessions from the idolatrous party.

From a canoe belonging to this island, which was driven out of her course, but which made Niua, I learned some pleasing particulars of the work; and that half of the inhabitants had declared for the true God, and, according to their light, were serving him.

Some months after this, the chief of this place paid the island a visit from Vavou, for the purpose of attempting to persuade the opposing party to renounce their opposition to the true God, by casting off the lying vanities of heathenism. He succeeded in his purpose. The brand was then applied to the houses of the gods, previously held sacred; and they were entirely consumed. Another teacher was left there, with every prospect of success.

Previous to the introduction of Christianity, it was the study of the islanders to cut

off the vessels which visited them, or to abstract whatever they could lay their hands on; but now, the persons of the seamen are as safe as they would be, and their property more so, than in an English port.

Nor is the change of conduct in reference to one another less. These dark places of the earth were full of the habitations of cruelty. The conduct pursued toward the conquered was horrible: if they did not make them slaves for life, they were, perhaps, dispatched with clubs, though often a more fearful fate awaited them; for, sometimes, after the most barbarous inflictions, they would bind them with cords so tightly as to inflict the severest torture, and then, putting them on board a rotten canoe, would send it adrift at the mercy of the wind and waves. Such were the tender mercies of "those unadulterated children of nature," the Friendly Islanders. And yet the substitution of love to enemies, bowels of mercies, and a readiness to forgive, is pronounced an evil, by some who lay claim to the character of wise men and philosophers! But, in the sight of God, they are fools, and madness is in their hearts.

From Lifuka, one of the same group, Rev. Charles Tucker writes—

In the female classes of Lifuka only, upward of 440 are rejoicing in the salvation of the gospel. We have selected nearly 140 adults for baptism; most of whom, we trust, know in whom they have believed.

Heard this evening of six individuals who have embraced Christianity during the past week at Haabai. They have just come from the Bea in Tonga, a place where the devil still reigns: they have been filled with wonder at what they have seen, and heard, and felt here. Some of them have been powerfully wrought upon by the Holy Spirit, and constrained to cry for mercy to that Savior who alone is able to save them from death eternal.

Sabbath. Prayer-meeting this morning at six o'clock, preaching at nine, and a meeting for the society at three. There were present in the afternoon about one thousand individuals; many of whom gave clear account of their conversion to God, the happiness which they now possess, and the blessed hope which they have of being forever with the Lord. We feel abundant cause to thank God and take courage, for enabling his servants thus to witness a good confession before many witnesses.

To-day, I have, in company with my colleague, visited Haano and Fakakakai, two governments, but one island. We baptised

at Haano forty adults and nineteen children, and married nine couples; after which, I baptised a leper. At Fakakakai we administered the ordinance to nine adults, and married five couples. Among those who were baptised and married to-day at Haano, was Havea, the old chief, who has been a great polygamist until lately; but the Lord has changed his heart, and given him to feel the anguish of a wounded spirit. He has now cast away his sins, meets in class, and fears God above many. The whole island contains about seven hundred adult inhabitants, all of whom (not one exception) are meeting in class, and have been baptised; and, what is of infinitely greater importance, the chief part of them seem truly converted to God. My heart was cheered at hearing of the glorious work of divine grace going on at Fotuha—thirty-five persons have been recently converted to God there, being nearly the whole of the adult population.

Yesterday was a good Sabbath. I preached at nine o'clock; after which we baptised about seventy adults, all males; and, blessed be God, the majority of them have been made the happy partakers of "the inward and spiritual grace." Several of them are respectable Matabules, and promise to become useful characters in the church of Christ.

We had a prayer-meeting this morning at six o'clock: the chapel was full: preaching at nine and three, and an English service in the evening. At the close of the forenoon service we administered the ordinance of baptism to seventy-six adults, all females. They have met in class a considerable time, and very many of them seem truly converted to God. Several of them are persons of rank: one is the king's sister.

Mr. Watkins, writing from Lifuka, in confirmation of the opinion that the inhabitants of the Fejee islands are of a different race from those of the Friendly islands, and probably have an Asiatic origin, draws a fearful picture of the—

Cruel Customs of the Fejees.

One of these customs is, their bad treatment of the female sex, making little more of them than if they were beasts of burden; whereas in the Friendly islands the sex is treated with considerable tenderness. Here the female is not required to do the drudgery; but in Fejee, she is compelled to undertake the laborious duties of tilling the ground: she digs the earth, sows the seed, dresses the plantation, reaps the harvest, cooks the food, and, in fact, takes the man's place, except in war; while he lounges away his time in idleness, or employs it on something worse.

Another point of resemblance is, the immolation of widows on the demise of the

husband. It is true, it is not effected in the same way—not by the pile, but by the bow-string—not by burning, but by strangling. It is very general, too, I am assured: when the husband dies, the hapless wife prepares for her fate: she seats herself—the cord is placed round her neck—one person places his hand on the head of the victim—others seize the extremities of the cord and tighten it to effect strangulation, and the few struggles made are succeeded by the stillness and stiffness of death.

Another circumstance is the burying alive of individuals—a practice not unfrequent in Fejee, but of which I never heard an instance in the Friendly islands. Individuals, too old or too ill to be of further service, are the victims of this cruel practice. Sometimes it is done, I am told, at the request of the individuals themselves: no effort is made to dissuade them from it, but the willing murderers proceed forthwith to dig a hole of sufficient capacity: they then convey the sick or aged person to it, and, having placed him in the grave in a sitting posture, cast the earth upon him, which is pressed down by the feet of his own relatives or neighbors, nay, stamped upon with all their might—regardless of the moans of the living, whom they are burying out of their sight.

These are revolting details: but they are too true; and prove, better than labored argument, Fejee's need of the gospel, to soften the ferocious character of its inhabitants, and to give them bowels of mercy for their tender mercies are cruel.

Wars are common occurrences; so common, that it is usual with the men to carry their weapons with them wherever they go, that they may be able to run to some rallying point, on the first report of war, without loss of time. They are a people who delight in war: they have an almost unappeasable appetite for it.

Connected with their wars is an evil for which I should think the Fejeeans to be prominent, and that is cannibalism; an evil which may have originated in revenge, but which has now grown into a confirmed appetite and fondness for human flesh. I know it to be a fact, that a number of Fejeeans, at a neighboring island to this, have gratified that unnatural appetite in two instances. Fejee, I think, exceeds New Zealand in that abominable vice. The accounts which we hear are sickening. It is not one now and then who furnishes a meal for his savage countrymen—nor ten—nor twenty—but hundreds! When I first heard it, I was confident that the statement was exaggerated; but, on appealing to the authority of a Fejeean chief, at present here, I was assured by him that it was *mooni aubito*, (most true,) and that some short time ago there were more than two hundred human bodies prepared for a single feast! They were the victims of war, inhabitants of a fortress which had been taken and sacked. But the

horrible appetite for human flesh is not appeased there by the victims of war. Frequent as wars are, it is nothing strange for a chief to give orders to kill such a person

and dress the body for food, and to do it with as much unconcern as the butcher selects such an animal for the knife from the flock or the herd!

American Board of Commissioners for Foreign Missions.

SUGGESTIONS ON THE MANNER OF CONDUCTING MISSIONS TO MOHAMMEDANS AND NOMINAL CHRISTIANS.

THE following remarks were addressed by the Rev. Mr. Bird, of the mission to Syria, to Messrs. Holladay, Leyburn, and Stocking, at the time of their receiving their public instructions as missionaries of the Board, January 1st, 1837.

The field to which you are designated, dear brother, requires, to some extent, a peculiar mode of exertion. The truths you will be called upon to exhibit, as well as the manner of their exhibition, will be in many respects different from those which you would present to a population of absolute heathen. You go among a people, who acknowledge, at least, the unity of the God-head, and the folly of heathen idolatry; who grant the important point that God handed down from heaven the law of Moses, the Psalms of David, and the gospel of Christ. They will grant you also, that Jesus Christ was a prophet of God, and on some account the greatest prophet that ever appeared in our world; that he was unlike every other man, in that he was born of a virgin by the power of the Spirit of God; and that this same Jesus, who was taken up from us into heaven, shall so come in like manner as he was seen to go into heaven. Thus far the Mohammedan, as well as the nominal Christian, will accompany you. But here the Moslem stops. He comes far out from the darkness of his heathen neighbors, but on approaching the full gospel light, he shrinks back within the mists of his superstition. He "hateth the light, neither cometh to the light, lest his deeds should be reproved."

This part of the population to whom you go, will doubtless be a little various in their character. You will meet with the Turk, the Arab, and the Persian. These different characters, if you attempt to benefit them, will require a little variety in your manner of approach. If you enter, with either of the two former, upon an examination of his errors, he may regard you with a respectful, or with a sullen silence; but if with the last, he will shew himself a ready and an obstinate disputant. In the latter case, your discussion may not impossibly be as free as in your native land. But in the former, it will be with you a question of prudence how far you should urge upon their antipathies the

subject of religion. You may stir up the Turk to anger, and close his heart against the good influences of such a conversation in future, if not against serious conversation altogether. The bad impression may go from him to the government, or to an ignorant populace. Even this has sometimes been the result of the simple, unostentatious distribution of the Scriptures. With such individuals, however, you may harmlessly inquire about their faith, as a matter of information, and convey to their understandings, in the interrogatory form, a great deal of truth which would not have been borne, if presented in the tone of a teacher, or the way of disputation. You may also, without fear, give them a familiar historical narration of the faith of Christians, their manners, customs, and benevolent institutions, enlarging upon these subjects, and making personal applications, as you see the temper of the individuals, or other circumstances of the occasion, justify.

But, you may ask, was this the course of the apostles? Did they pay this deference to the prejudices and bigotry of a false religion? Ought we not to brave the danger, and declare to men the whole counsel of God whether they will hear or whether they will forbear?

I answer 1. The apostles, as a general thing, did not preach the gospel among nations whose very religion breathed death to every deserter from it. 2. The apostles, and even our Savior himself, did, in fact, pay deference to the ignorance and prejudices of the people. 3. By exciting feelings of opposition among Moslems you not only prevent the good effects of the truth on themselves, but put in jeopardy the interest of the christian population among them. Had you none but Mohammedans to preach to, they must be addressed in one form or another. But, mingled as they are with another, and an interesting people, a people quite open to approach, the missionary ought to be well guarded that he cut not off the hope of benefitting them, by entering into discussions upon certain evangelical truths with those who "cannot bear them now."

Shall we then, you will ask, dwell among Mohammedans, and yet altogether neglect them? I do not say just this, for where a residence is permitted, something, more or less directly, may in general be done for them. Yet still, the case you propose ought by no means to be considered an impossible one. Experience has proved it possible.

1837.

The standing law of Mohammedanism is a law of deadly persecution. And where the will and the power exist to put this law in execution, the standing law of Christ becomes, *Flee ye to another city.* Paul's reply to those who rejected the counsel of God against themselves, was, seeing "ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the gentiles." In the assailable parts, however, of the Mohammedan world, where their discipline is lax, or where the government is not their own, it is time to begin to press them with the difficulties of their system, and to exhibit these difficulties in contrast with the perfect system of Christ.

As to the matter of the teaching required—the particular points that ought to be urged upon them, I would say in a word, they need to have their attention directed especially to the proper evidences of a divine revelation, the way of the forgiveness of sin, the spirit of evangelical precepts, compared with those of the Koran, and the comparative influence of the christian and mohammedan systems on society, as seen in their operation at the present moment.

Recent events in providence encourage us to prepare for labor among Mohammedans. We see the kingdom divided against itself. We see the stronger half, the Egyptians, arrayed in opposition to the head, to the government civil and ecclesiastical established, if not by the Koran, at least by immemorial usage, while this weaker half is upheld by the power of christian nations. To these nations both parties are looking for help, with a humiliating sense of their dependence. Both are adopting unheard of innovations from Christendom, in dress, manners, laws, and education. Both are resorting to measures to sustain themselves, which greatly exasperate the mass of the population, and weaken their respect for their government and religion. A few years ago our brethren Smith and Dwight found among them men who considered sultan Mahmood to be the sovereign of the world. He had lately condescended, they said, to grant pardon and peace to the empire of Russia, and to bestow a king upon the new world of America! But since the late civil war, Moslems have learnt to feel that their kingdom is weak, and on the verge of ruin. They have themselves spread the report that, of the two heads of the opposing parties, one has become a Christian, and the other a scoffer not only at other religions, but more especially at his own. They have even said that the sultan is either dead or dethrown, and that his place is usurped by a Jew. Such rumors, whether believed or not, betray a strong feeling of distrust in their civil and spiritual head, and betoken the entire breaking up of the mohammedan system of delusion.

But the gloom around you will be lighted up by many of the semblances of Christian-

ity. If some are bitter infidels, and "blaspheme that worthy name by the which ye are called," you will often, on the other hand, hear that "worthy name" pronounced with reverence, and hear its praises sung in temples erected professedly to the honor and worship of God. It will interest the best feelings of your hearts, to hear men speaking, in gospel language, about faith, repentance, and divine grace, and quoting those evangelical precepts concerning self-abasement and the law of love. It will be a comfort and an encouragement that you can find some individuals with whom you possess some religious sentiments in common, and with whom you can, in some sense, claim a religious connection and affinity. Among these men, will be your highest hopes of usefulness, as upon them will probably be expended your chief amount of labor. Here your common ground is broad. You have a common revelation—a common Savior. The terms in which you will wish to convey religious instruction, are ready coined, and more or less commonly used and understood by the people. You will not have to learn half a language, and invent for yourselves the other half. Your vehicle of communication is already perfect, and all you will have to do will be to learn to command it.

Respecting this acquisition of the language permit me to say a few words. You will readily see the necessity of bestowing special attention on the common spoken dialect of the people, instead of making it your chief aim to obtain the language of books. Labor hard to acquire a correct pronunciation. Years will pass away before you will readily and fully discern those nice distinctions of sound which are essential to an accurate speaker, and a failure in which, a native will instinctively detect. You will need an ear like the ear of the blind, always open, catching and examining every note and modulation of sound that assails it. Much patient and persevering effort will be required to accommodate your organs to a strange foreign pronunciation, and much deference will always be due to the judgment of a native teacher in regard to the accuracy to which you may have arrived. The same things mainly may be said with regard to the use of peculiar words and phrases in the languages you will use, and their idiomatic structure of sentences. In all the stages of your progress it will be important that you have not only the advantage of books, and of the intercourse and conversation of common people, but the frequent, if not daily, assistance of a master.

I have said that among those who bear the name of Christians in the East, you will find many things common to yourselves and them—a common Savior, common Scriptures, and to a great extent, common religious ideas, though expressed by different

terms. But a vast pile of rubbish, the accumulation of ages, hides from their view the pure doctrines of the gospel. In this state of things what will be your manner of proceeding? How will you remove this rubbish? Will you tear it aside with a strong hand, in the shortest possible way? Will it be expedient, at once, and in the fullest manner, to expose to them their errors, and tell them how much you abominate them? Or will you rather proceed by gradual steps, and teach them truths from first principles onward to perfection? You may indeed, meet with an opposition of such a kind as to leave you no alternative—such as to force you to an open discussion of doctrines and errors which, in other circumstances, you would judge ill-timed. But, except in some such case, it seems most desirable not to enter into open combat with long established prejudices, not to attempt to hold them up to public odium; but to dwell chiefly on such acknowledged truths, and to press the conscience with such acknowledged doctrines and duties as, if felt, will remove these prejudices by sure and necessary consequence. This course is the more to be recommended, as it is by no means the natural course and first thought of the young missionary. He wants to preach like the apostles—he wants to preach like Luther—not recollecting perhaps that even the apostles used great courtesy and condescension to the prejudices of men; and that Luther, with a university, a king, and an extensive public opinion at his back, came out but gradually against the errors of his time.

Again, the missionary wants to please his friends at home, not recollecting that his own judgment on the spot is more worthy than theirs to be followed. They are expecting of him great things, and he is afraid of appearing to them defective in courage and decision.

Again, he becomes impatient with the people's indifference to the truth, and disgusted at their superstitious whims and their lying traditions. All these considerations have a strong tendency to render him, in manner, unfeeling, disrespectful, hasty, and rash. In one of the last letters from the Levant, an experienced missionary makes the following remarks: "These poor superstitious people are not prepared for controversy. My convictions on this subject are very strong; and they strengthen continually, the more I become acquainted with the weakness and ignorance and superstition and narrow-mindedness of the people. We are too impatient. We are hasty. We have not the thousandth part so much patience as we ought to have, and the churches have still less than ourselves." In all your discussions then, and in all your intercourse, maintain a feeling of love and tender compassion for souls. If it be possible never engage, nor continue in a discussion, when

you see that it stirs up against you the angry, worldly spirit of a party. Endeavor to enter into the feelings of those you teach, and to convince them that in all you do say for them, you and they have a community of interest. Endeavor to carry them along with you in the investigation of truth as being on the same side of the question, and not give them the power of considering you an antagonist belonging to an adverse party. Be not called, if it may be avoided, by party names. You are not followers of Luther, nor of Calvin, nor of any other man. You are followers of Christ. You are not English Christians, nor American Christians, but gospel Christians. Let this be your name. Add to your instructions deeds of charity and kindness. Good words are cheap. But when the people see you mindful of their circumstances, and interesting yourself in them, making sacrifices of comfort, and putting yourself to personal inconvenience for their benefit, whatever else they may think of your heresy, they can have no dread of its fearful influence on the morals and the comforts of society. For myself, I feel reproached for having done so little in this branch of missionary labor. The truth is, the needy among an unevangelized people are so unlovely, so uncleanly in their persons, habitations, and habits; they are so selfish, and so ungrateful for favors, that, unless one keeps up a constant sense of duty, and does good solely upon Christian principle, recollecting and imitating the meekness, humility, and condescension of Christ, he will of course become, in this part of his work, exceedingly remiss. In the manner of your teaching then, be not rash, nor hasty, nor party-spirited, nor proud; and shew your love and enforce your instructions by acts of kindness.

As to the matter of your teaching, your great sheet anchor of hope will be the Word of God. This will be your great storehouse of argument and instruction. A familiar knowledge of the sacred volume, will be of more practical use to you than all the systems of divinity. Read it much. Make your memory a concordance of it, and always ready to give an answer" in chapter and verse "to every man that asketh you a reason of the hope that is in you."

But the word of God will not always be decisive. There will remain differences of opinion from differences of interpretation. Those around you will, of course, maintain that all the present church and all the ancient church are against you, and unless you can shew from the ancient records, that they are under a mistake in this particular, they will never be convinced. Bring passage after passage from the Scriptures to prove your point, yet they will imagine that the fathers of the church had a way of explaining these passages in a different sense. Next to the Scriptures, then, your grand source of argument will be the writings of

the fathers. You will find these fathers often disagreeing with you, and often disagreeing with one another, and even contradicting themselves; but yet, on the most important points, not only agreeing with you, but expressing your sentiments with a clearness which all your adversaries will not be able to gainsay nor resist.

But, you will ask, shall we then have to make a text-book of all those ponderous folios, a mere perusal of which would require a life-time? I answer, not at all. But I would possess such works as contain the necessary quotations from them; and I would have, if possible, too, those ponderous folios, large as life, standing by me as books of reference, that he who should doubt the correctness of a quotation, might see with his own eyes the words of the author at home and in their native place; and if he cannot read them, and will not trust to you, there they stand, week after week, until he shall bring some friend on whom he can rely, to read them for him.

But, dear brethren, whether you argue from the Bible or from the fathers, and whether you labor in word or in deed, you will probably often lift up your voice in the prophet's lamentation, "Who hath believed our report and to whom is the arm of the Lord revealed?" You will have bitter experience that to convert a man's soul and even to accomplish his outward conversion, it is not sufficient to exhibit proofs and arguments, however indisputable. You may make the truth as clear as the sun, and yet he will turn from it with indifference, and perhaps with contempt. It will wring your hearts to see the apathy that will surround you. Even God himself will seem to be driven from the coasts. You will feel after him, but cannot find him. "Behold," you will say, "I go forward but he is not there, and backward but I cannot perceive him, on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." You know with what feelings you have sometimes entered the conference-room or the prayer-meeting, where hundreds had been invited or might have been expected to attend, and found two or three souls sitting solitary upon the vacant seats. It has been to you the gloom of the house of death. Your blood ran back with a cold chill upon your heart. Your prayer was shut out. You had no utterance. God was not there. You prayed to the walls and to the seats, and seemed emphatically "like one that beateth the air." You will see many such sights, and have many such meetings in the East. When once you have left American shores, then farewell these spacious houses of worship; farewell these crowds of listeners, these thick groups of open eyes and ears that hang upon your lips to catch God's truth. The *muftis* and *dervishes* of a base imposture, and the bishops and dea-

cons that have betrayed their Master, can gather their assemblies, but you will be passed by. You will feel your insignificance, like the spies of Israel among the giants, the sons of Anak. I speak now, brethren, of probabilities—of what you ought to be prepared to meet. The great Lord of missions may have in store for you better things. Let your trust be supreme in him. The work in which you are engaged is his work. You go on Christ's own errand; and if you love the object because it is his, if you go because Jesus tells you "Go," he will grant you all needed comfort and protection; and will see that his own name is glorified in you and by you. He will enable you to bear neglect and contempt and opposition and danger. Let bigoted Moslems, or jealous ecclesiastics, like persecuting Sauls, breathe out their threatenings and slaughter; let a corrupt government be bribed to do you damage; let rebellion break out, and those tottering thrones crumble and fill the land with anarchy and bloodshed; that good Shepherd that knows his sheep and is known of his, shall gather you with his arm and carry you in his bosom. He may honor you with a martyr's crown, and cause you to ride triumphant "on fiery wheels" to heaven; or he may preserve you, like John and like Luther, to a good old age, to see the church around you rise, and spread, and shine "clear as the sun, fair as the moon, and terrible (to her opposers) as an army with banners." In any case, all will be well. Go forth then, dear brethren, leaning on all sufficient strength—

"You can do all things, or can bear
All sufferings, if your Lord be there."

Go, and in God's name deliver the message of Christ and the churches. Go, and the peace of God be with you. And "may the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion forever and ever! Amen."

RECENT INTELLIGENCE.

WESTERN AFRICA.—Rev. David White and wife, and Mr. James, printer and teacher, who embarked at Baltimore, October 31st, for Cape Palmas, touched at Monrovia on the 15th of December, and after remaining there some days, proceeded to Cape Palmas, where they arrived in good health on the 25th, just two years after the arrival of Mr. Wilson. Mr. White remarks—

We were cordially welcomed by Mr. Wilson and wife, and were most happy in find-

ing them enjoying excellent health, and prosecuting their labors with the prospect of great success. Every thing in connection with the mission, so far as we can judge, encourages us to believe that much good has been effected by the mission among this people. Every thing around us makes us more and more satisfied with the field of labor which we have chosen. While much remains to be done before this can become a virtuous and intelligent people, every effort to render them such is crowned with apparent success. Our hearts are drawn out to them, and it will be our pleasure to devote ourselves to their good.

Yesterday (27th) the king and nine of his headmen called to welcome us to their country. They expressed much pleasure at seeing us, and a willingness to facilitate our operations. They are beginning to see the importance of schools for their children; and urgent requests are almost daily made for schools to be opened in the adjoining towns.

SOUTHERN INDIA.—By letters from Mr. Winslow, dated at Madras as late as November 18th, information is received that Mr. W. and Doct. Seudder and their wives had commenced their missionary labors in that city, having obtained from the right honorable, the governor in council, permission to establish a press there, open schools, distribute books, and preach the gospel freely, in any part of the presidency. The field is large and promising.—Mr. Hall, from Madura, and Mrs. Meigs, with a son and two daughters, and a son of the late Mr. Woodward from Ceylon were at Madras in October, expecting to embark for the United States early in November; but owing to injury suffered by the ship in which they expected to take passage, Mrs. M. and her daughters returned to Jaffna, while Mr. Hall with Masters Meigs and Woodward proceeded to Calcutta, expecting to find a passage from that port to America. The health of Mr. Hall required him to leave that climate. Mrs. Hall, it will be recollect ed, was removed by death in January, 1836.

CEYLON.—Writing from Batticotta, under date of June 30th, Doct. Ward remarks—

The weekly church-meeting on Saturday evening has been continued, and has often been of an interesting and encouraging character. The Lord seemed to be present with his children. Another meeting for all the other members of the seminary is held

at the same time. An inquiry meeting has also been held. The number of those who attended increased from time to time to forty; of whom from twenty to twenty-five, give us reason to hope they have been renewed in the temper of their minds. Of these, fifteen or twenty seem to have been constrained to turn by the still small voice that has moved in the midst of us within the last three months. The Redeemer still waits to be gracious.

The catechists at the out-stations appear to have pursued their work with a commendable degree of interest and diligence. Notwithstanding their youth, inexperience, and weakness of christian character, over which we sometimes have occasion to mourn, could American Christians witness their labors and general deportment, their hearts would burn within them to support many, many more of them as teachers of those who are out of the way. The sons and daughters of Zion in more favored lands have cause to be weary in well doing, for in due time they shall reap if they faint not.

Mahrattas.—Under date of September 27th, Mr. Boggs writes from Ahmednagar, that the affairs of the station were prosperous; and that the boarding-school there embraced thirty-eight promising boys, and was receiving the favor and assistance of the foreign residents in the city and vicinity.

Mr. Graves writes from the Mahabubnur Hills, under date of October 4th, 1836, that his health during the rains which had just then closed, had been better than previously, though the season had been a trying one, eighty inches of rain having fallen during the month of August, and a constant and dense fog having covered the Hills for three months. He was employed in revising the books of Psalms and Numbers. Mr. Graves had a Mahratta school of twenty or thirty children. Religious services were held for Mahrattas and a few Chinese convicts residing near, and with apparent spiritual benefit to them.

CHINA.—Letters have been received from Canton of as late date as December 10th. A proclamation had been issued, declaring that certain foreigners would be expelled from Canton before the 7th of December, and imposing other restrictions relative to the time which foreigners might remain there, etc.; none of which decrees had been carried into effect, nor were expected to be.

SIAM.—Mr. Robinson writes from Bangkok, on the 11th of November, that the press had been put in operation in that city, and forwards a copy of the first tract which was printed, containing an account of the giving of the Law, a summary of the Ten Commandments, a short prayer, and a few hymns. This is supposed to be the first printing ever executed in Siam.

NESTORIANS.—Under date of November 10th, Mr. Perkins writes from Oormiah—

Every thing is quiet here. Our operations move on without a breath of opposition from any quarter. The most sanguine hopes which we dared to express on our first arrival have, during the past year, been far more than realized; and not a cloud appears to obscure our prospect of future success. Days of darkness and reverse may indeed be before us, but it will always be in season to report them when they come.

Our common foe, the fever, still occasionally attacks some of our number, though not as violently as in the summer. My own health is now comfortable and constantly improving. I fear, however, that my system may never recover all its former firmness.

SYRIA.—Communications from Beyroot, bearing dates as late as November 28th, mention that the opposition to the schools and books of missionaries, which had been excited by the Greek ecclesiastics, had been very violent in Syria, especially on Mount Lebanon, during the residence of some of the families there the previous summer, where the people were forbidden to hold any intercourse whatever with the missionaries, under the most frightful penalties. Some violence was committed, but on the demand of the American consul, the civil authorities interposed and prevented further molestation, which was threatened. The schools at Beyroot were again filling up, the female high school then containing twenty-eight pupils, and the high school for boys having fourteen.

The prospects of the station in Cyprus were very flattering.

ARKANSAS CHEROKEES.—Under date of December 5th, the missionaries at Dwight state that—

There are some things of an encouraging aspect in relation to spiritual things. One individual is propounded for admission to

the church; and there is a better attention in the neighborhood, where Mr. Washburn preaches. A few individuals are seriously inquiring after the way of salvation. Some of the professors are becoming more spiritual and prayerful. Some of the youth in our schools are very attentive to religious instruction, and very tender in their feelings. These things indicate the presence of the Holy Spirit, and are, we hope, the harbingers of a glorious revival. For this we pray, and for this we solicit the special prayers of the friends of Christ.

OJIBWAS.—Mr. Ayer, at Pokegumma, states that four Indians had been induced to clear small farms and settle near the station; and that others manifested a readiness to do the same, when the necessary assistance could be rendered to them; while nearly all cultivated the ground and raised more or less of the necessities of life. A number had, on this account, been able to remain at home and continue their children in the school without engaging in the usual winter hunt. The Indians in the neighborhood were becoming more disposed to adopt the habits of white men. The number of pupils was twenty, of whom twelve attended constantly.—On the 28th of December he writes that he expected to have a small congregation of Indians through the whole winter. For eight weeks the congregation had gradually increased, and christian instruction was listened to with more solemnity. Some cases of hopeful conversion had recently occurred, among which was that of a chief.

Mr. Boutwell writes from Leech Lake in December, that among the Indians around him there were frequent out-breakings of the savage character. Some manifested bitter hostility to him and threatened to drive him from their country, while others were friendly and faithful. Acts of theft and violence were frequent. The trader connected with the American Fur Company had recently been wantonly murdered at his post, a short distance from the station. The failure of corn, wild rice, and fish threatened a scarcity for the ensuing winter.

In January Mr. Ely writes from Fon du Lac that the prospects of that station were encouraging. A tract of land very favorably situated had been granted by the chiefs in council, for mission premises. A preacher is greatly needed at the station.

May

Donations,

FROM MARCH 11TH, TO APRIL 10TH,
INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
Schenectady, Chil. in sab. sch. of R. D. chh. for Jacob Van Vechten in Ceylon,	12 00
<i>Central Board of Foreign Missions,</i>	
J. Gray, Richmond, Va. Tr.	1,805 78
<i>Southern Board of Foreign Missions,</i>	
J. Adger, Charleston, S. C. Tr.	
For support of Mr. and Mrs. Wright of Choc. miss. 500; for Singapore miss. 500; for Greek youths in U. S. 55; Johns Island, and Wadmalaw chh. for support of Mr. Wilson at Cape Palmas, 600;	1,655 00
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Bristol, Mon. con.	7 09
Cornwall, Gent.	59 62
Middlebury, Dist. No. 5,	19 00
Salisbury, Mon. con.	1 50—78 12
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Dublin, Mon. con.	20 00
Jaffrey, Miss. S. Averill,	10 00
Marlboro', Trin. chh. 19.07; fem. benev. so. 10; mon. con. 5;	34 07
New Alstead, Gent. 20; la. 20; mon. con. 10;	50 00
Rindge, Mon. con. 60; young men's benev. so. 20; friend, 3;	83 00
Walpole, Mon. con.	56 00—253 07
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, Mon. con.	4 22
Charlotte, Cong. chh. and so. 50; Miss G. 5;	55 00
Colchester, I. Hicks,	1 00
Hinesburgh, Chh. and so. 43; la. 12; to constitute Rev. BRAIN- ARD KENT an Hon. Mem.	55 00
Milton, Chh. and so.	36 00
Westford, Chh. and so.	2 78—154 00
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Bridgton, La. 15; mon. con. in 1st chh. 27;	42 00
Falmouth, 2d par.	9 14
Gorham, Benov. so.	40 00
Hebron and West Minot,	4 50
North Yarmouth, 1st par. Juv. so. 5.50; Newell so. 26; mon. con. 75;	106 50
Pownal, Thanksg. coll.	41 00
Saccarappa, Mon. con.	34 44—277 58
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
East Bradford, A friend,	100 00
Linebrook, La. mis. so.	5 92
Newbury, Bellville, Mon. con.	5 44
West Newbury, 2d par. Mon. con. 25; gent. and la. 21.40;	46 40—157 76
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Danvers, N. par. Gent.	93 00
Salem, Tab. so. Gent. and la. 373.92; S. so. gent. 61.25; la. 64.64; mon. con. in Crombie-st. 11;	510 81
Topfield, Gent. 44.71; la. 51.44; mon. con. 5.40;	101 55—705 36
<i>Genesee and vic. N. Y. By C. A. Cook, Agent,</i>	
Clintonville, To constitute Rev. CHARLES DOOLITTLE an Hon. Mem.	50 00
Crown Point,	75 54
Essex, Cong. chh. 65; sab. sch. con. 5;	70 00
Keeseville, Presb. chh.	131 33
Ticonderoga, Cong. chh.	10 00
West Port, Cong. chh.	22 15—359 02
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
East Durham, Mem. of chh. 60;	
D. B. B. 5; E. B. 2; sew. so. 1.56; 68 56	
West Durham, S. Scovill, 40; E. Day, 10;	50 00—118 56

<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
East Hartford, Mon. con.	55 00
Glastenbury, Mon. con.	45 00
Hartland East, L. and P. Case,	12 00
Manchester, Gent.	174 12
A friend,	12 00—228 12
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Bath, Contrib. in N. meeting- house, after sermon by Mr. El- lingwood,	
<i>Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.</i>	
Boscawen East, Gent. 34.23; mon. con. 6; West, gent. 39.25; la. 10.32;	89 80
Concord, Gent. 12.41; la. 78.38;	90 79
Dunbarton, Gent. 32.25; mon. con. 11.91;	44 16
Henniker, Gent. 92.50; la. 65.50; L. Rice, dec'd, 2.50; mon. con. 25; (which and prev. dona. constitute Rev. HENRY BAL- LANTINE of Bombay, Rev. ISAAC KNIGHT of New Chester, Rev. MOSES SAWYER of Sau- gus, and Rev. ORLANDO G. THATCHER of Bradford, Hon. Mem.)	185 50
Hooksct, Mon. con.	7 00
London Village, Mon. con.	12 33
Pembroke, Gent. 1; la. 1;	2 00
Warner, Mon. con. and gent. 17.37; la. 6.57;	23 94—455 31
<i>Middlesex North and vic. Ms. Char. so.</i>	
J. S. Adams, Tr.	
Ashby, Asso.	
<i>Middlesex South, Ms. Confer. of chhs.</i>	
P. Johnston, Tr.	
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
Mon. con. Centr. chh. 34.78; do. in 3d do. 5.85; do. in Fair Haven, 24.67; do. in Yale college, 31.55; do. in united so. 6.76; W. 15; a friend, 10; miss. asso. in N. chh. sab. sch. to be appropriated by Rev. E. Stevens, China, 61.02; sab. sch. North Haven, to be expended by Rev. J. Perkins, 10;	19 00
<i>New Haven co. East, Ct. Aux. So.</i>	
S. Frisbie, Tr.	
North Madison, For miss. so.	23 00
North Madison, For miss. so.	23 16—46 16
<i>New York City and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	
(Of which fr. L. CORNING, to constitute Mrs. ELIZA M. CORNING an Hon. Mem. 100;)	
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Wrentham, Mon. con. and coll. in N. par. to constitute Rev. PRESTON CUMMINGS an Hon. Mem.	
<i>Norwich and vic. Ct. Aux. So.</i>	
F. A. Perkins, Tr.	
<i>Oncida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Cooperstown, Presb. chh.	137 50
Deerfield, C. Preston,	5 00
Eaton, Rev. E. D. W. and Mrs. W.	5 00
Hamilton, 1st cong. chh. 19; 2d chh. 5;	24 00
Holland Patent, Mon. con.	10 31
New Haven, Mon. con. 17.77; coll. 13.79;	31 56
New York Mills, Mon. con.	5 00
Norway, Mon. con.	9 00
Oriskany Falls, Cong. free chh.	20 37
Salisbury, Presb. chh.	2 50
Turin, Mon. con. in cong. chh.	7 75
Utica, Fem. benev. so. of 1st presb. chh. for Utica sch. at Bombay, 62; mon. con. in 3d chh. 11; 3d presb. chh. 15.79; coll. in Bleeker-st. chh. 66.70;	155 49
Verona, Mon. con. in 2d cong. chh.	5 81
Watertown, Rev. G. S. Boardman,	5 00
Waterville, Mon. con.	87 00—921 29
<i>Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr.</i>	
Kingston, Mon. con. in evang. cong.	
<i>Rockingham co. West, N. H. Aux. So.</i>	
M. C. Pilsbury, Tr.	
Northwood, Gent. and la.	31 6

1837.

Donations.

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Tolland co., Ct. Aux. So. J. R. Flynt, Tr.		Chicago, Ill. Mon. con. in presb. chh.	24 00
Bolton, Gent. and la.	34 25	Cleveland, O. La. for miss. so. (of which for	
N. Coventry, Gent.	42 25	sch. in Ceylon, 30; for two girls in Bom-	
Tolland, Gent. 25,12; la. 16,44;	55 32	bay, 24;) 150 00	
mon. con. 13,76;	40 70		
Willington, Gent. 20,70; la. 20;	172 52		
Ded. expenses paid by aux. so.	75-171 77		
Valley of the Mississippi, Aux. So.			
W. T. Truman, Tr.			
Western Reserve aux. so.			
Medina co. Bath, 5,50; Granger, Mon.			
5,12; Guilford, 31,85; Medina,			
12,13; Wadsworth, 50,49; Trumbull co.			
Braceville, 10; Vernon, 32;	147 09		
Washington co. Vt. Aux. So. C. W. Storts, Tr.			
Berlin, Mon. con. in 1st cong. so.	3 67		
Marshfield, Mon. con. in 1st			
cong. so.	1 69		
Moretown, 1st cong. so.	5 00		
Waterbury, 1st cong. so.	17 50-27 86		
Washington co. N. Y. Aux. So. M. Freeman, Tr.			
Cambridge, A widow's mite,	30 00		
Wadham co. Vt. Aux. So. N. B. Williston, Tr.			
Grafton, Indiv. 48; I. Barrett, 12;	60 00		
Marlboro', Cong. so. Coll. 19,22;			
mon. con. 5;	24 22-84 22		
Windham co. North, Ct. Aux. So. J. Williams, Tr.			
Thompson, Gent. 26,65; la. 37,10;	63 75		
Westford, Assoc. 28,13; mon. con.			
9,76; E. Ward, dec'd, av. of			
bends, 5,90;	44 23-107 98		
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.			
Hartford, Quechee Village, Cong.			
chh.	25 00		
Hartland, Rev. D. Breck,	10 00		
Lodlow, Mon. con.	48		
Norwich, Mrs. P. Boardman, dec'd, 10 00			
Perkinsville, Mon. con. 1,72; con-			
trib. and coll. in cong. chh.			
42,19;	43 91		
Sharon, Mon. con. 25; la. 20; a			
friend, 5; to constitute Rev.			
STEPHEN MORSE an Hon. Mem.	50 00-139 39		
Total from the above sources,	\$8,744 81		
VARIOUS COLLECTIONS AND DONATIONS.			
Albany, N. Y. Mrs. E. M. Dayton, am't de-			
posited Sept. 2d, 22; ARCHIBALD McIN-			
TIRE, which constitutes him an Hon.			
Mem. 100; T. W. Olcott, 50; A. Marvin,			
25; J. Gould, 20; J. Brown, 20; R. Marvin,			
10; S. B. Williams, 10; G. A. Hoyt, 10;			
G. C. Treadwell, 10; D. Conklin, 10;			
Lucy Herring, 10; F. I. Barnard, 10;			
indiv. 153,79; 4th presb. chh. 95; do. mon.			
con. 150; coll. in do. after sermon by Mr.			
Eddy, 150;			
Allentown, N. J. Miss. so.			
America, Ms. Mon. con. in Theol. Insti.			
Attleboro', Ms. Mon. coll. in 2d cong. chh.			
and so. 37; mon. con. in do. 13,78;			
Bangor, Me. Chil. of Hammond-st. mater.			
asso. to ed. chil. of for. missionaries in			
this country,			
Bath, N. H. Mon. con.			
Bennington, Vt. Contrib. in 1st cong. chh.			
Berkshire and Columbia, Miss. so.			
Bloomfield, Pa.			
Bolton, Lancaster, Sterling and Stort, Ms.			
Evang. so.			
Boston, Ms. Mater. asso. in Union chh. for			
Louis Green in Ceylon, 13; ladies of			
Franklin-st. so. for William M. Rogers in			
Ceylon, 20; coll. in free chh. 16,92; coll.			
in Pine-st. sub. sch. 13,65; F. Alexander, 2;	65 57		
Brentwood, N. H., A friend,	7 00		
Buffalo, N. Y. Contrib. in 1st free cong. chh.	234 14		
Carlisle, Pa. 1st presb. chh. 63,75; Ger.			
ref. chh. 8;	71 75		
Chaseford, Pa. Fem. miss. so. for Samuel			
Iring Martin in Ceylon,	20 00		

Donations.

Portland, Me. Mater. asso. of High-st. chh. 2d pay. for John Chickering and Frances Chickering in Ceylon, 40; T. Browne, 25; Reading, Pa. Youth's miss. so. 28,78; mon. con. 97,25; coll. 85,38;
Roxbury, Ms. Eliot chh. and cong. 335,50; mon. con. in do. 12,43;
Salem, Ms. United mon. con. in Tab. chh. Shrewsbury, N. J. Presb. chh.
South Salem, N. Y., T. Mead, 10; Mrs. M. Northrop, 5;
Springfield, O., I. G. Nettlinger,
St. Thomas, L. C. Eleanor D. Johnston,
Topsfield, Ms. Mon. con.
Wantage, N. J. 2d presb. chh. to constitute Rev. EDWARD ALLEN an Hon. Mem.
Washington, N. H. Mon. con.
Westminster, West. Vt. Gent. asso. 30; mon. con. 14,65; la. asso. 15;
Williams College, Ms. Mon. con.
Wilmington, Del. Fem. miss. so. of Hanover-st. chh. for support of Mr. Lawrence in Ceylon,
Womelsdorf, Pa. A friend, (of which for China, 5.)
York, Pa. Presb. chh.

LEGACIES.

Amherst, Ms. Miss Fanny Greenough, 50 00
East Goshen, Ct. Mrs. Candace Hale, by G. Stanley, Ex'r, 1,071 41
Gosport, Eng. Mrs. Rebecca Voke, (\$93,75 having been received previously,) by T. Kingsbury, Ex'r, £600, 2,700 00
Windsor, N. H. John Curtice, by C. Cur-
tice, Ex'r, 100 00

Amount of donations and legacies acknowledged in the preceding lists, \$19,234 13. Total of donations and legacies from August 1st, to April 10th, \$172,887 66.

DONATIONS IN CLOTHING, &c.

Bethlehem, N. Y., A box, fr. la. miss. so. for Mr. Worcester, Park Hill, 47 32
Boston, Ms. Annals of education, 20 copies, fr. W. C. Woodbridge, 45 00
Hamp. Chris. Depos, Ms. South Hadley, 19 pr. shoes, fr. P. Allen, 25,50; Cummington, a vest, fr. fem. miss. asso.
Hastings, N. Y. Clothing, fr. Dea. Smith, for Choc. miss.
Mexico, N. Y., A box, fr. fem. miss. so. for do.
New Alstead, N. H., A box, fr. la. so. of industry, for Sandw. Isl.
New York city, (vin) A box and barrel, for Mr. Robinson, Bankok; a box, fr. E. W. for Mr. Dwight, S. India.
Oswego, N. Y. A box.
Philadelphia, Pa. A box and map, fr. ladies of Mr. Barnes's chh. for Mrs. Graves, Bombay.
Reading, Pa. A box, fr. youth's miss. so. for Mr. Forbes, Sandw. Isl.
Reading, N. Y., A box, fr. fem. miss. so.
Schenectady, N. Y., A box, fr. la. sew. so. of 1st presb. chh. for Mr. Conde, Sandw. Isl.
Uptonville, Pa. A box, fr. fem. benev. so. for Mr. Hall, Stockbridge,

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bonnay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Filled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges receipt of the following sums, viz.

65 00	Richmond, 1st chh. 136; Mrs. and Miss S. 2;
211 41	Rev. I. S. A. mon. con. 27; Miss M. Booth, 10; Mrs. M. Dinwiddie, 10; Rev. T. B. 5; S. R. 75c. L. I. B. 5; A. M. C. 1; Mrs. T. 5; M. E. D. 3; coll. by Rev. H. Read, 205,78; presb. chh. Shocko Hill, 149,70; Mecklenburg, a lady, 2,50; Shepherdstown chh. 23,35; S. J. Cubell, 2; Mrs. Howard, 1; Hanover, Mrs. M. Austin, 10; Portsmouth, 1; Norfolk, (of which to constitute Rev. J. D. MATTHEWS an Hon. Mem. 50;) 125,16; Fluvanna, Miss G. 1,50; servants, 71c. Providence chh. Halifax, 30; Raleigh chh. for sch. at Scio, 108,25; Fayetteville, N. C. Young misses so. 1,30; fem. asso. 3; indiv. 7,25; New Hope chh. 7,75; Hillsboro' chh. To constitute Rev. S. R. HOUSTON of Scio, an Hon. Mem. 50; Chapel Hill, Students and faculty, 76,73; Village, 23,25; to constitute Rev. J. PHILIPS and Rev. E. MITCHELL Hon. Mem.; Newbern chh. 75,70; Washington chh. (of which to constitute Rev. WILLIAM A. SHAW an Hon. Mem. 50;) 150; \$1,300 73
5 00	
18 00	
23 00	
15 00	
5 00	
10 00	
24 09	
55 17	
6 00	
59 65	
20 00	
37 00	
10 00	
96 72	

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges receipt of the following sums, viz.

Charleston, Circular chh. 663,50; S. Rockwell, 18; G. T. Snowden, 40; indiv. 217; coll. by Rev. I. A. Mitchell, 1,833,35; a new year's thank, off. 20; juv. miss. so. 80,08; Rev. I. S. K. Legare, 11; ROBERT LATTA, which constitutes him an Hon. Mem. 100; a friend, 10; do. 1; a fem. friend, 10; for ed. of Greek youths now in U. S. 55; mon. con. in 2d presb. chh. 10; do. in 3d do. 33; R. N. 5; Rev. Mr. D. 5; Rev. R. W. James, brothers and sisters, and W. Wilson and fam. for sch. at Cape Palmas, 65; ln. so. for Chickasaw, 25; Mrs. V. 50c. Milledgeville, Maj. CAMPBELL, which constitutes him an Hon. Mem. 100; I. H. Lumpkin, to constitute PAYSON LUMPKIN an Hon. Mem. 100; E. K. Hines, to constitute Rev. ALONZO CHURCH, D. B. of Athens, and Rev. C. P. BEMAN Hon. Mem. 100; Marion Dist. A friend, to send out miss. 10; Augusta, Mon. con. 41,02; Sparta, Ga. Rev. S. Taylor, to constitute GARDINER KELLOGG an Hon. Mem. 100; Little River, Asso. ref. cong. of New Hope and Ebenezer, 10; James Island, Mon. con. 10; chh. 13; Sumpter Dist. Mrs. L. McFadden, 50; Zion chh. 7; juv. miss. so. of do. 26; Mrs. W. 5; Concord chh. 60; Washington chh. Mon. con. 53,50; Decamp co. Mon. con. 34,12; Columbus, Presb. chh. 25; Florida, A friend, 20; for tracts, 10; Hancock co. Ga. JOSEPH BRYAN, to constitute himself and Rev. B. GILDERSLEEVE Hon. Mem. for outfit of Rev. D. Ball, 150; Darien, Juv. miss. so. for chil. in Ceylon, 20; Dartington, Juv. miss. so. for Julius Dubois at Wheelock, 10; mon. con. 25; Edisto Island, Juv. miss. so. 10; Orangeburg chh. Mon. con. 5,16; Winsboro', Contrib. in chh. 60; la. sew. so. for James L. Merrick at Cape Palmas, 20; Aimwell chh. 5; Columbia, Mon. con. 50; fem. asso. to constitute Rev. GEORGE W. BOOGES and Rev. JAMES L. MERRICK Hon. Mem. 100; indiv. 40,25; Oglethorpe co. T. Gilham, 20; Rev. E. Farr, 15; Rev. J. Harrison, 13; Athens, Miss. G. L. 4,17; c. box, 29,83; Alcovia chh. 5; King's Tree, Williamsburg, Mon. con. 20; Abbeville Dist. Rehoboth chh. (of which to constitute Rev. HUGH DICKSON an Hon. Mem. 50;) 72; Mount Zion chh. 50; Sumpterville, C. box, 25; Ded. discount and postage, 4,64; \$1,554 44
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